

AY 4 1915
April, 1915.

6d.

THE NEW YORK
PUBLIC LIBRARY
ASTOR LENOX
TILDEN FOUNDATIONS
MASTERY

A MONTHLY MAGAZINE

**DEVOTED TO THE NEW LIFE
AND THE LIVING OF IT**

**The New Education University Centre,
Isleworth, London, W.**

MASTERY

Issued Monthly by

THE NEW EDUCATION UNIVERSITY CENTRE,
SPRING GROVE HOUSE,
ISLEWORTH, LONDON, W.

Subscription—Post Paid—5s. per year; at the News Stands, 6d.
the copy. In the United States and Canada, \$1.25 yearly.

Edited by - - - ORLANDO EDGAR MILLER, Ph.D.

CONTENTS.

Portrait of the Editor	...	...	<i>Frontispiece</i>
Pointers	...	...	PAGE 419
Easter Lilies (Poem). <i>Paul Tyner</i>	...	...	422
The Man in the Well—A Fable	...	...	423
The Worth of a Smile. <i>John Wink</i>	...	...	425
New Light on the Old Bible	...	...	426
"Soften our Hearts" (Poem). <i>M. W. Penrose</i>	...	...	430
"In Union is Strength." <i>Guy Clifford Stanley</i>	...	...	431
The Garden of God. <i>G. C. G.</i>	...	...	438
Purification. <i>Paul Tyner</i>	...	...	443
The Lady and the Bear. <i>M. C.</i>	...	...	450
At the New Education University Centre	...	...	452
Scriptural Interpretation	...	...	454
Right Remembering. <i>Mabel Gifford Shine</i>	...	...	463
Catholicism without Catholicity. <i>P. T.</i>	...	...	465
Views and Reviews	...	...	471



Photo

ORLANDO EDGAR MILLER, PH.D.,
Editor of "Mastery."

Langflet



Mastery.



VOL. 1.

April, 1915.

No. 8.

POINTERS.



LIFE.



Life everlasting.



Life worth while.

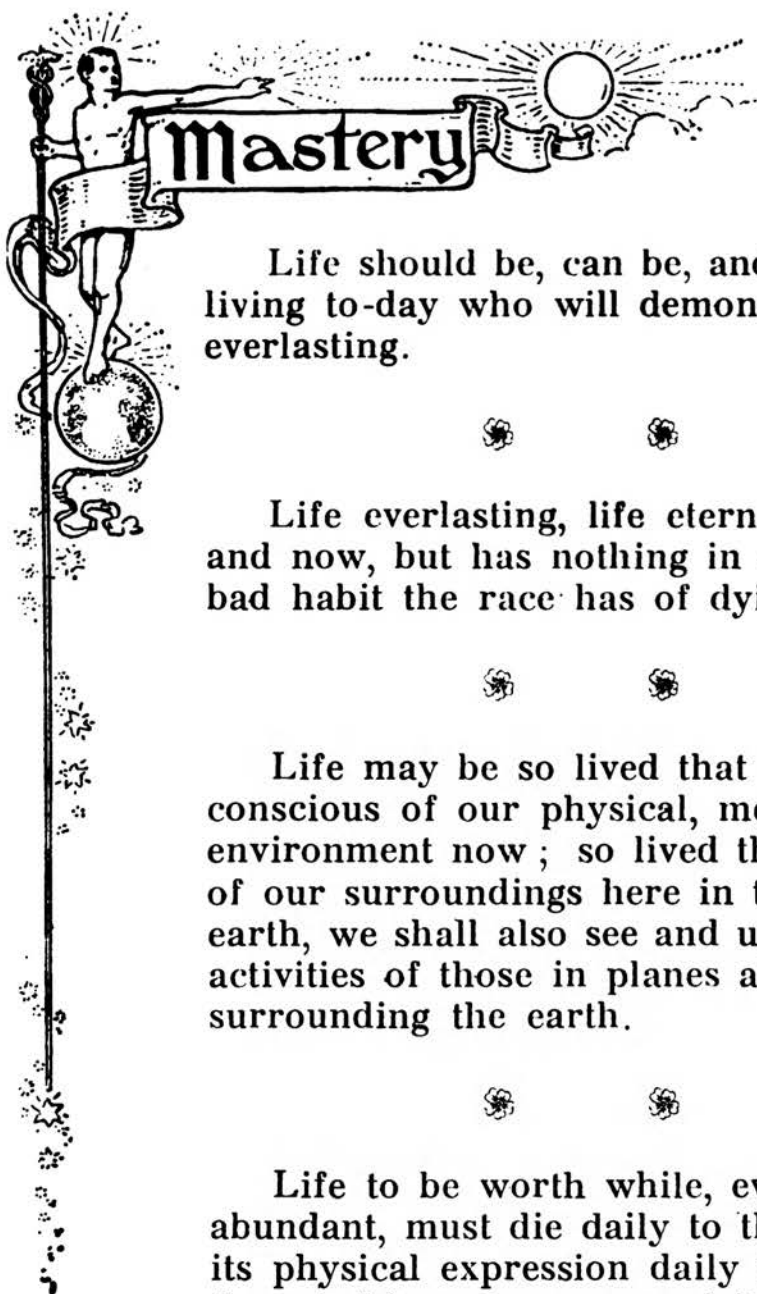


Life more abundant.



Life fully expressed, fully lived, requires
living.





Life should be, can be, and there are those living to-day who will demonstrate it to be, everlasting.



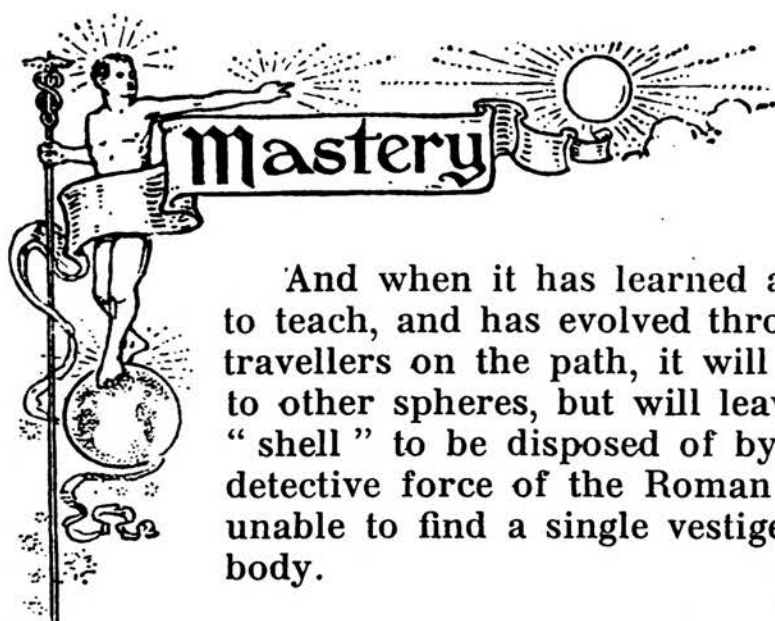
Life everlasting, life eternal, is possible here and now, but has nothing in common with the bad habit the race has of dying.



Life may be so lived that we shall become conscious of our physical, mental, and spiritual environment now ; so lived that, while conscious of our surroundings here in the more material earth, we shall also see and understand the activities of those in planes above and surrounding the earth.



Life to be worth while, everlasting and more abundant, must die daily to the old and renew its physical expression daily in the new. As the mind becomes more spiritual in its interpretation of life, it will continuously refine the body, renew and rebuild it into a more and more sublimated instrument of the soul, capable of responding more fully to its every need and desire.

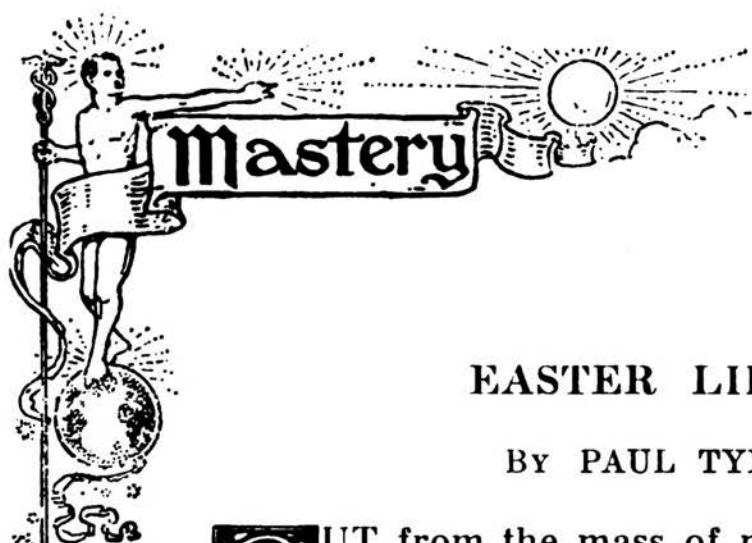


And when it has learned all this sphere has to teach, and has evolved through aiding other travellers on the path, it will naturally ascend to other spheres, but will leave behind no "shell" to be disposed of by friends. The detective force of the Roman Government were unable to find a single vestige of the Master's body.



Funerals are very bad form, decidedly *passé*, and are not on the programme of the student of the New Life.

The secret place of God is in the great silence, i.e., the silence of the ordinary mundane selfhood—the mentality who thinks and discusses and criticizes, and the soul who loves and hates, and fears and hopes, despairs and desires, even the silence of the selfhood who is fed on the ephemeral, whose existence depends on this passing show, and is as unreal as the vanities and dreams that sustain it. And when this clamouring, anxious, care-laden self is stilled there is silence within you; and into this silence comes the Holy Presence, even the power of the One Spirit. And in this coming is the conscious quiet, the realized calm, the peace felt and tasted, and which is at once recognized by the soul and known to be the very peace of God.—JAMES LEITH MACBETH-BAIN.



EASTER LILIES.

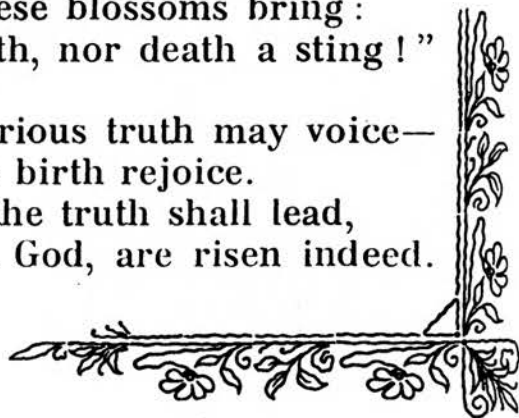
By PAUL TYNER.

OUT from the mass of more luxuriant
bloom,
That sheds upon the air a rich perfume,
Supremely beautiful these lilies rise,
Bidding day welcome with a glad surprise.

And though about them blushing roses nod,
Fairer, these symbols of the living God,
Open their waxen petals to the light ;
Their hearts of gold revealing to my sight.

Of the soul's triumph over death fit type—
In the unfoldment of perfection ripe—
A message clear to all these blossoms bring :
"The grave no vict'ry hath, nor death a sting !"

Nor flowers alone the glorious truth may voice—
All Nature bids us in new birth rejoice.
To fuller life, not death, the truth shall lead,
When we, with Christ in God, are risen indeed.



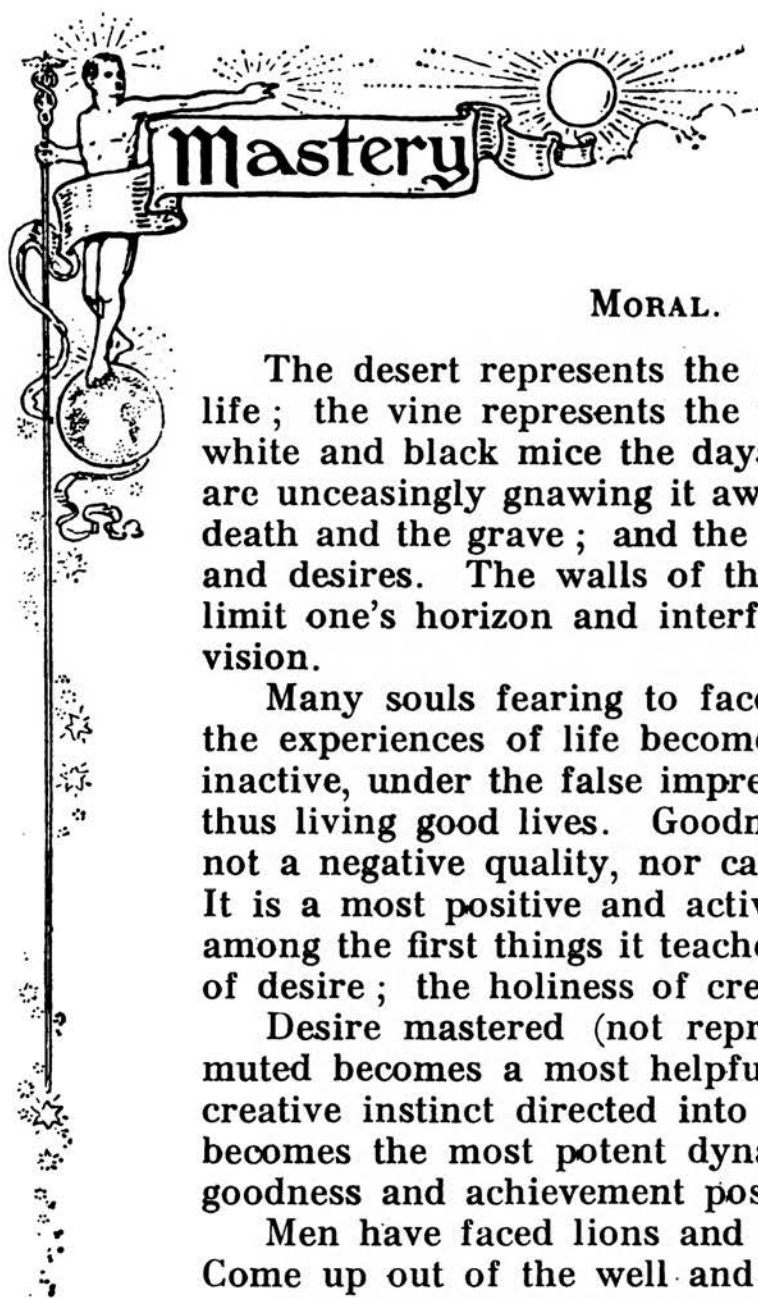
THE MAN IN THE WELL

AN ORIENTAL FABLE.

A MAN crossing a desert one day was surprised to find a lion in his path. In great fear he sought for means of escape, and soon espied a well, to which he ran with all possible speed. Growing from the top downwards into the well was a grape-vine, which he eagerly grasped and by its aid descended, just in time to escape the lion. When at a safe distance below the well's mouth, clinging tightly to the vine, he rested and began to think over his situation.

In the meantime his eyes were beginning to adjust themselves to the darkened conditions of the well, and he noted the facts of his surroundings. At the bottom, coiled up with yawning jaws, was a huge serpent; just above him were two little mice, one dark and the other white, gnawing away at the vine; while at the top was the ravenous lion awaiting his prey.

His dilemma was a real one. If he remained where he was the mice would in time gnaw through the vine, and he would drop into the serpent's open mouth. If he attempted to escape this fate, he would probably be devoured by the lion. The latter course meant a struggle to which he felt unequal. So he decided to await events.



MORAL.

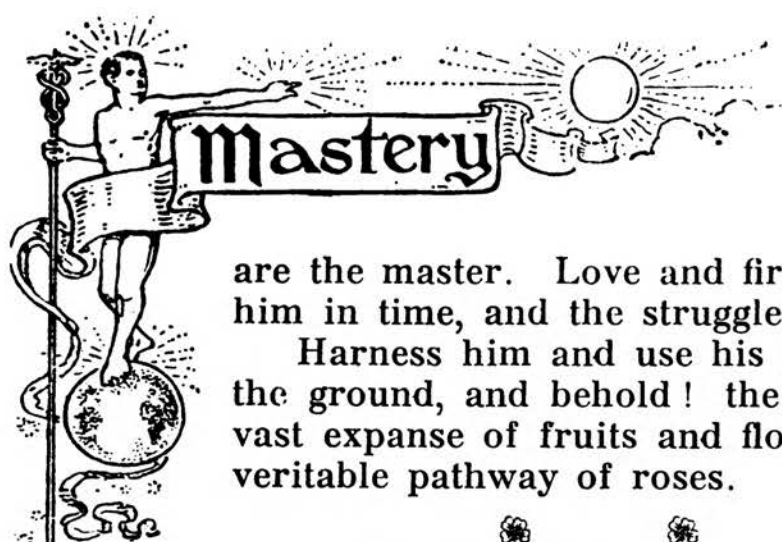
The desert represents the experiences of life ; the vine represents the thread of life ; the white and black mice the days and nights that are unceasingly gnawing it away ; the serpent death and the grave ; and the lion one's appetites and desires. The walls of the well necessarily limit one's horizon and interfere with one's vision.

Many souls fearing to face themselves and the experiences of life become negative and inactive, under the false impression that they are thus living good lives. Goodness (Godness) is not a negative quality, nor can it be inactive. It is a most positive and active condition, and among the first things it teaches us is the divinity of desire ; the holiness of creative instinct.

Desire mastered (not repressed) and transmuted becomes a most helpful servant, and creative instinct directed into proper channels becomes the most potent dynamic power for goodness and achievement possible to man.

Men have faced lions and tamed them. Come up out of the well and behold the wondrous beauties of nature ! With day and night time you are not concerned ; you are living in eternity now ! Death is not a part of the scheme of things ; it is simply a bad habit. Yours is the life everlasting !

Tame the lion, then, and don't find fault and condemn yourself if he trips you up occasionally in the fierceness of his attacks. You



are the master. Love and firmness will conquer him in time, and the struggle makes you strong.

Harness him and use his power in tilling the ground, and behold! the desert is soon a vast expanse of fruits and flowers, and life a veritable pathway of roses.

THE WORTH OF A SMILE.

THE thing that goes the farthest toward making life worth while,
That costs the least and does the most, is just a pleasant smile.
It bubbles from the heart that loves its fellow-men,
'Twill drive away the clouds of gloom, and coax the sun again;
It's full of worth and goodness too, with manly kindness blent,
It is worth a million dollars and it doesn't cost a cent.

There is no room for sadness when we see a cheery smile,
It always has the same look—it's never out of style—
It nerves one on to try again, when failures make us blue;
The dimples of encouragement are good for me and you.
It pays a higher interest, for it is merely lent,
It's worth a million dollars and doesn't cost a cent.

—JOHN WINK.

NEW LIGHT ON THE OLD BIBLE.

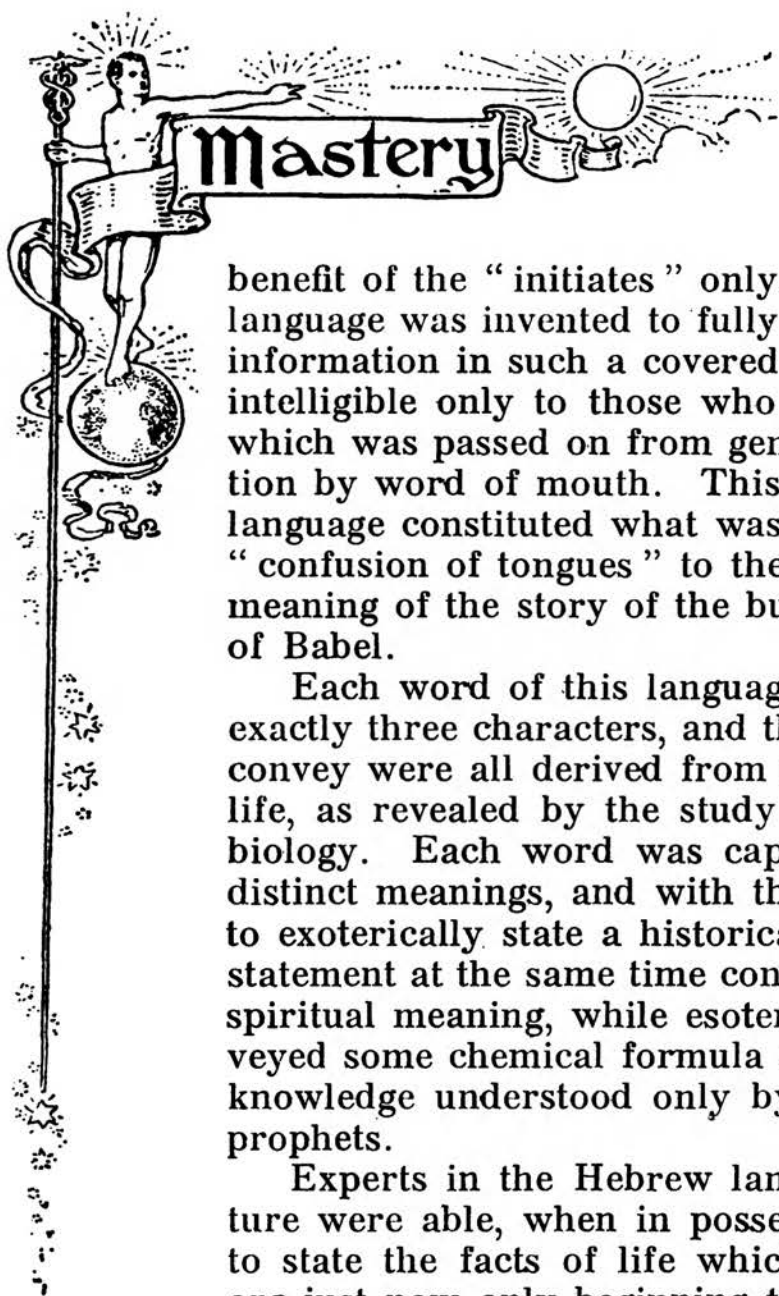
WHAT many regard as the greatest discovery in religious literature in a thousand years has been recently made, regarding the Hebrew Bible, by a French chemist and engineer.

The research that finally gave him the key to this encyclopædic repository of knowledge occupied some fifteen years, and the resulting discovery is well worth the time, if we are to accept his conclusions.

In this article only a brief outline can be given to indicate the nature of the vein uncovered in this valuable gold-mine of ancient wisdom.

A student of Sanskrit and other ancient languages, the investigator has finally concluded that the Hebrew is the most ancient of these tongues, and the basis of the others. Stranger than fiction, indeed, is the truth brought to light by this investigator. It is shown, for example, that there existed an institution of learning in Babylon, thousands of years ago, known as a university. In this university original research work in biology, physiology, psychology, physics, and chemistry was in many particulars not only equal to that of the present day, but far in advance of it.

It became the fixed belief of these ancient scientists and savants that their discoveries should be kept secret and handed down for the

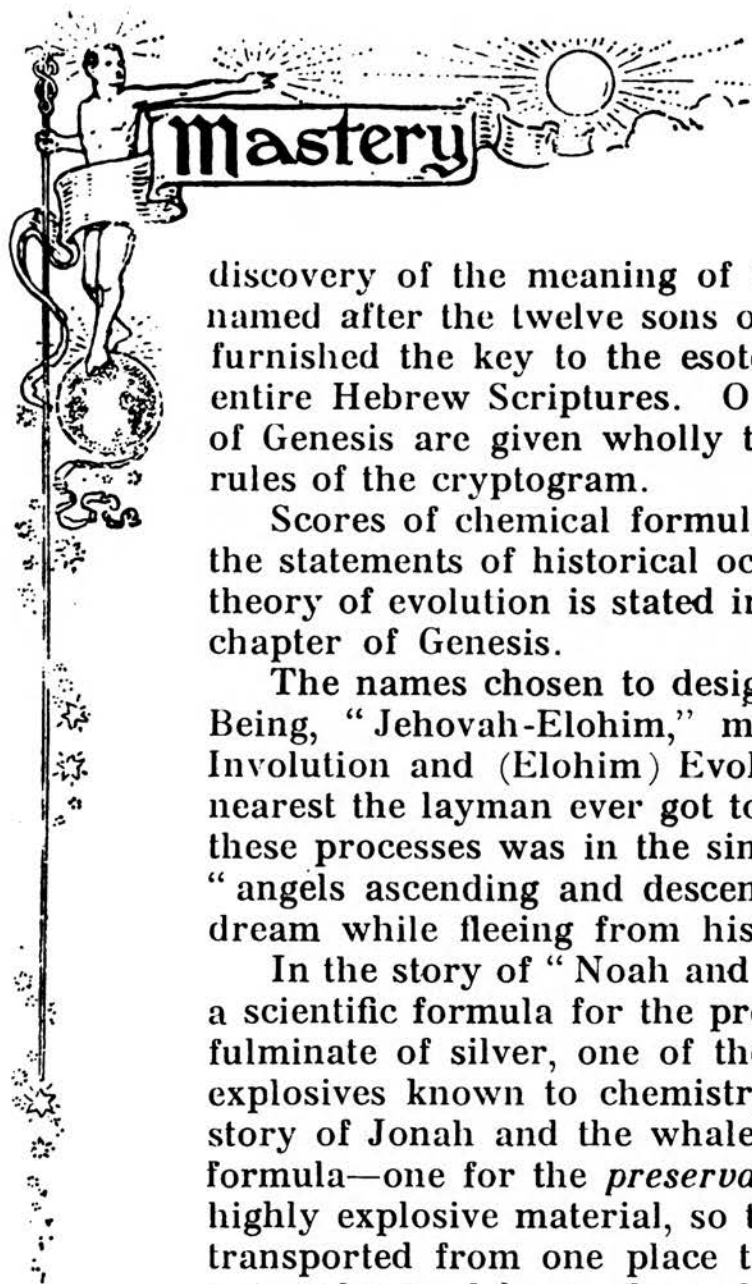


benefit of the "initiates" only. Hence a special language was invented to fully convey this hidden information in such a covered way as to be intelligible only to those who possessed the key, which was passed on from generation to generation by word of mouth. This purely mechanical language constituted what was in very truth a "confusion of tongues" to the masses, the true meaning of the story of the building of the tower of Babel.

Each word of this language is formed of exactly three characters, and the ideas they convey were all derived from the functions of life, as revealed by the study of physiology and biology. Each word was capable of three distinct meanings, and with them it was possible to exoterically state a historical fact, which statement at the same time conveyed a moral or spiritual meaning, while esoterically was conveyed some chemical formula or other scientific knowledge understood only by the adepts and prophets.

Experts in the Hebrew language and literature were able, when in possession of the key, to state the facts of life which our biologists are just now only beginning to comprehend, and in language which to the ordinary mind seemed merely the recounting of an incident of Jewish history or a poem.

The language is made up of seventy-two hieroglyphs, which are used three by three in accordance with thirty-two rules specially designed to confuse the uninitiated. It was the



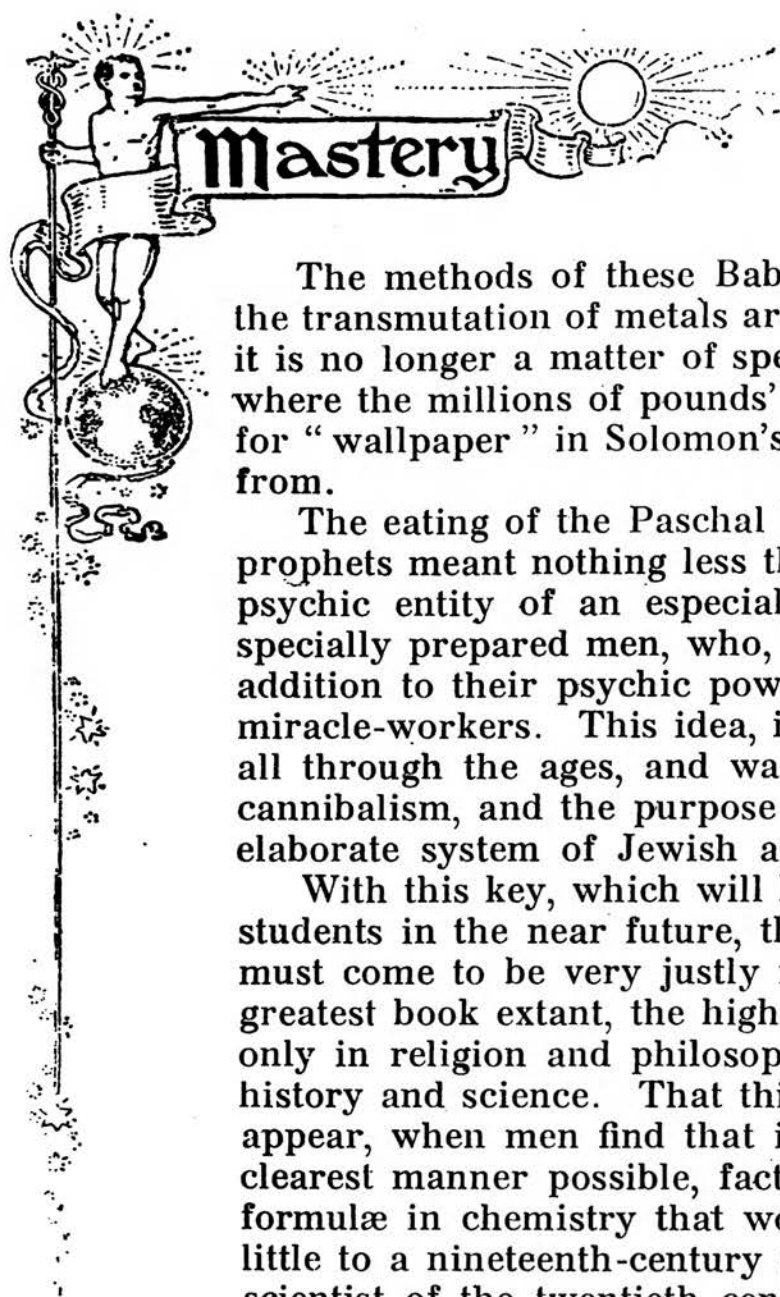
discovery of the meaning of these hieroglyphs, named after the twelve sons of Jacob, that furnished the key to the esoteric meaning of the entire Hebrew Scriptures. Over twenty chapters of Genesis are given wholly to the grammatical rules of the cryptogram.

Scores of chemical formulæ are hidden under the statements of historical occurrences, and the theory of evolution is stated in the very first chapter of Genesis.

The names chosen to designate the Supreme Being, "Jehovah-Elohim," mean (Jehovah) Involution and (Elohim) Evolution. And the nearest the layman ever got to the meaning of these processes was in the simple description of "angels ascending and descending" in Jacob's dream while fleeing from his brother.

In the story of "Noah and the Ark" is given a scientific formula for the preparation of fulminate of silver, one of the most powerful explosives known to chemistry, while in the story of Jonah and the whale is given another formula—one for the *preservation* of this highly explosive material, so that it can be safely transported from one place to another, a feat not understood by modern chemists, but which is said to have been accomplished in France recently by simply following the instructions given in the Book of Jonah as deciphered by the aid of the key to the hidden hieroglyphs.

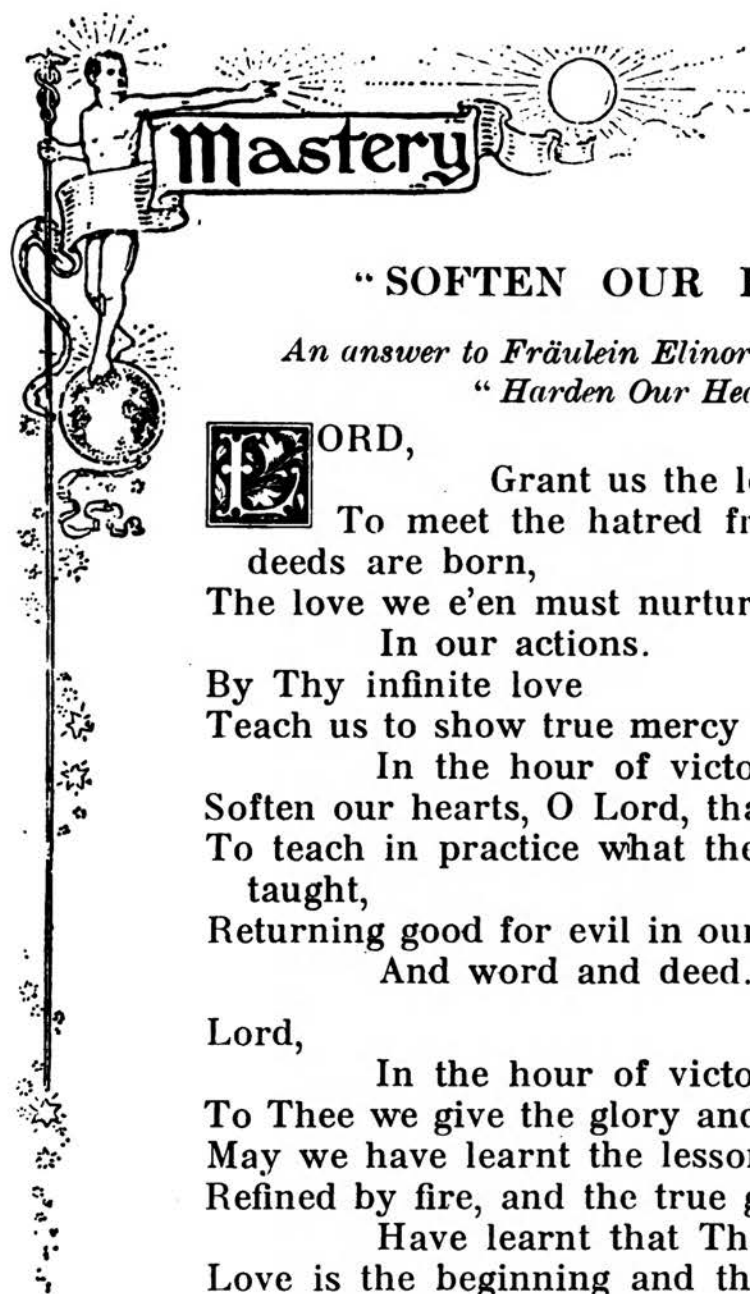
As every chemist knows, when the component parts of fulminate of silver are brought into contact, an explosion immediately takes place. How to avoid this has long been a problem.



The methods of these Babylonian savants for the transmutation of metals are clearly stated, and it is no longer a matter of speculation as to where the millions of pounds' worth of gold used for "wallpaper" in Solomon's Temple came from.

The eating of the Paschal lamb by the prophets meant nothing less than capturing the psychic entity of an especially bred animal by specially prepared men, who, profiting by this addition to their psychic powers, became great miracle-workers. This idea, indeed, has obtained all through the ages, and was the real origin of cannibalism, and the purpose underlying all the elaborate system of Jewish animal sacrifices.

With this key, which will be given to Bible students in the near future, the Hebrew Bible must come to be very justly regarded as the greatest book extant, the highest authority not only in religion and philosophy, but also in history and science. That this is inevitable must appear, when men find that it gives, in the clearest manner possible, facts in biology and formulæ in chemistry that would have meant little to a nineteenth-century scientist, but by the scientist of the twentieth century are recognized as showing that as long as from five thousand to eight thousand years ago there existed laboratories for original research, or that by some other method important scientific facts were discovered, formulated, and put into practical use—facts that the modern scientist knew nothing about twenty years ago, and which have been hailed as triumphs of "modern discovery"!



“SOFTEN OUR HEARTS.”

*An answer to Fräulein Elinor von Hopffgarten's
“Harden Our Hearts.”*

LORD,
Grant us the love
To meet the hatred from which evil
deeds are born,
The love we e'en must nurture
In our actions.
By Thy infinite love
Teach us to show true mercy to our foes
In the hour of victory.
Soften our hearts, O Lord, that we may learn
To teach in practice what the great Messiah
taught,
Returning good for evil in our thought
And word and deed.

Lord,
In the hour of victory
To Thee we give the glory and the thanks ;
May we have learnt the lesson of all suffering,
Refined by fire, and the true goal reached,
Have learnt that Thou art Love.
Love is the beginning and the end
Of everlasting life.
England and her friends shall once more rise
Through love and mercy and true charity
To glorious heights and great prosperity !

—M. W. PENROSE.





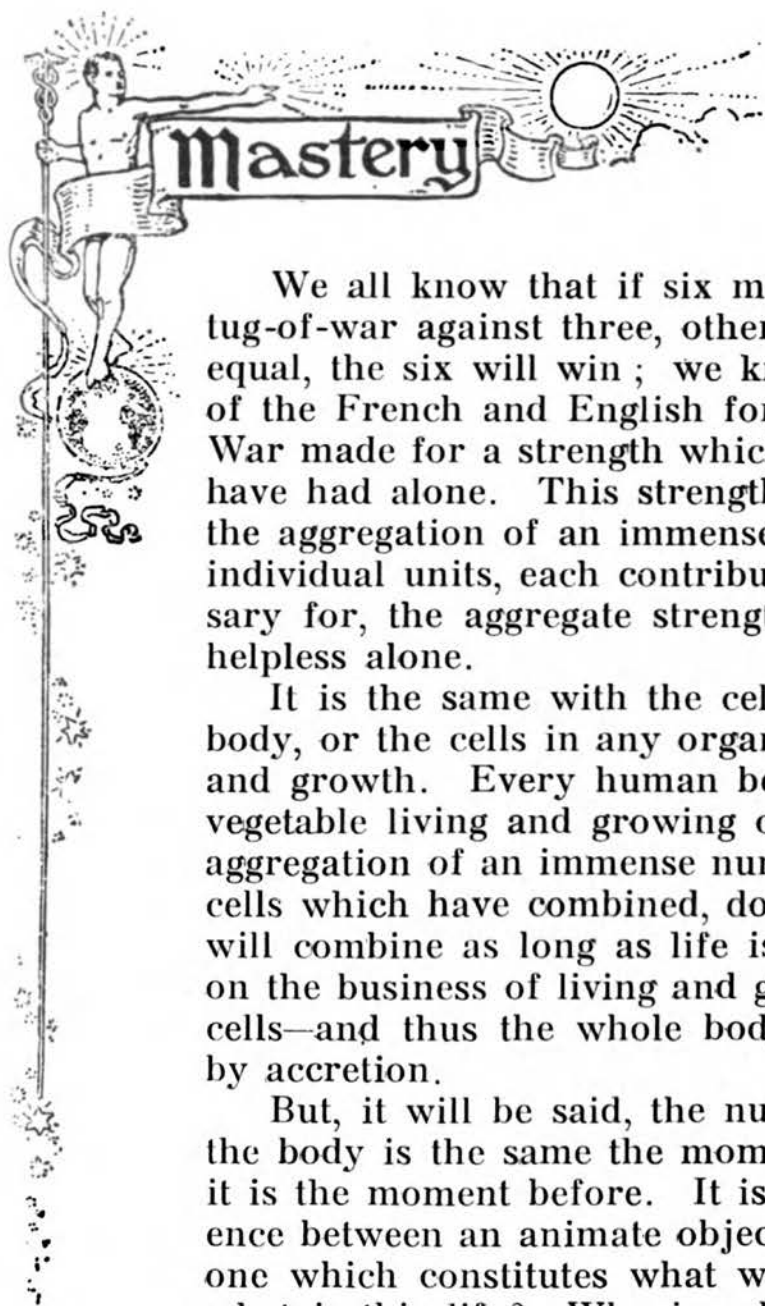
TROOPER STANLEY (of the London Yeomanry).

The above portrait will show that the name of our General Secretary and MASTERY'S Managing Editor has place on the "Roll of Honour." Responding to the call of patriotism, Mr. Stanley joined the colours in January. He has about completed his preliminary training, and is likely soon to be sent to the front. Mr. Stanley's enlistment, of course, is "for the period of the war"—a period it is devoutly hoped may be soon abbreviated. His temporary absence lends additional interest to the following article from his pen.—Editor, MASTERY.

"IN UNION IS STRENGTH."

BY GUY CLIFFORD STANLEY.

THIS is a platitude of which everybody recognizes the truth, but of which few have cared or attempted to more than recognize the truth and apply its analogy on the external material and physical planes to other departments of the Scheme of Things.



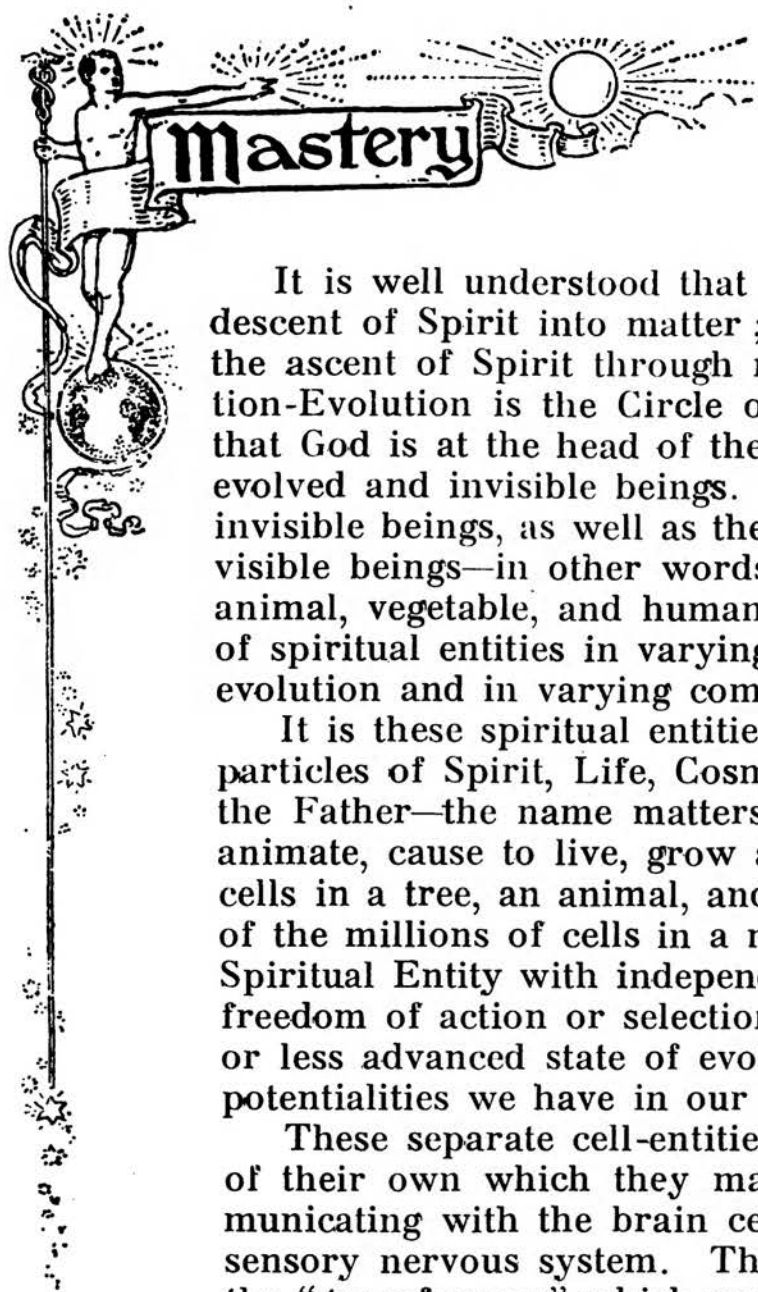
We all know that if six men combine in a tug-of-war against three, other things being equal, the six will win; we know that the union of the French and English forces in the Great War made for a strength which neither would have had alone. This strength was made up of the aggregation of an immense number of individual units, each contributory to, and necessary for, the aggregate strength, but each helpless alone.

It is the same with the cells in the human body, or the cells in any organism having life and growth. Every human being, animal, or vegetable living and growing on this earth is the aggregation of an immense number of individual cells which have combined, do combine, and will combine as long as life is present to carry on the business of living and growing. These cells—and thus the whole body of cells—grow by accretion.

But, it will be said, the number of cells in the body is the same the moment after death as it is the moment before. It is this very difference between an animate object and an inanimate one which constitutes what we call life. And what is this life? Why is a body "alive" one minute and "dead" the next?

These are questions which no one, up to the present, has been able to answer in a way which will satisfy the reason of man rather than his love for vague and misty generalities.

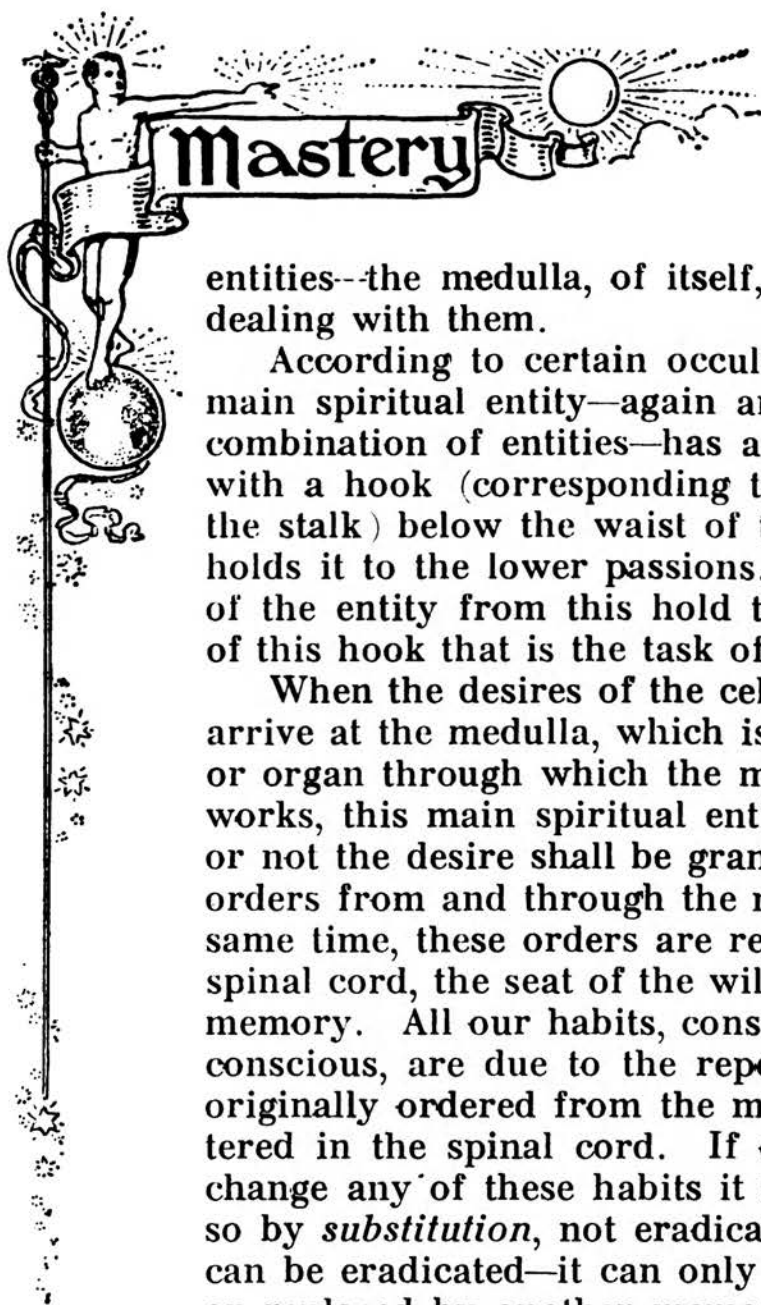
We shall here offer an explanation that appeals to our reason and fits every case.



It is well understood that Involution is the descent of Spirit into matter ; that Evolution is the ascent of Spirit through matter, that Involution-Evolution is the Circle of Eternity and that God is at the head of the hierarchy of evolved and invisible beings. The hierarchy of invisible beings, as well as the hierarchy of visible beings—in other words, the whole of life, animal, vegetable, and human—is a vast mass of spiritual entities in varying stages of evolution and in varying combinations.

It is these spiritual entities or individualized particles of Spirit, Life, Cosmic Force, God, the Father—the name matters little—that vivify, animate, cause to live, grow and multiply, the cells in a tree, an animal, and a man. In each of the millions of cells in a man's body is one Spiritual Entity with independent intelligence, freedom of action or selection—an ego in a more or less advanced state of evolution, with all the potentialities we have in our combined state.

These separate cell-entities all have desires of their own which they make known by communicating with the brain cells through the sensory nervous system. The brain cells are the "transformer" which passes on these desires in vibrations suited to the medulla oblongata, the nerve ganglion situated at the back and base of the brain. If an electric current above a certain strength should be used for lighting, direct, without passing through a transformer, it would destroy all the lamps ; it is the same with the desires sent up by the innumerable cell-

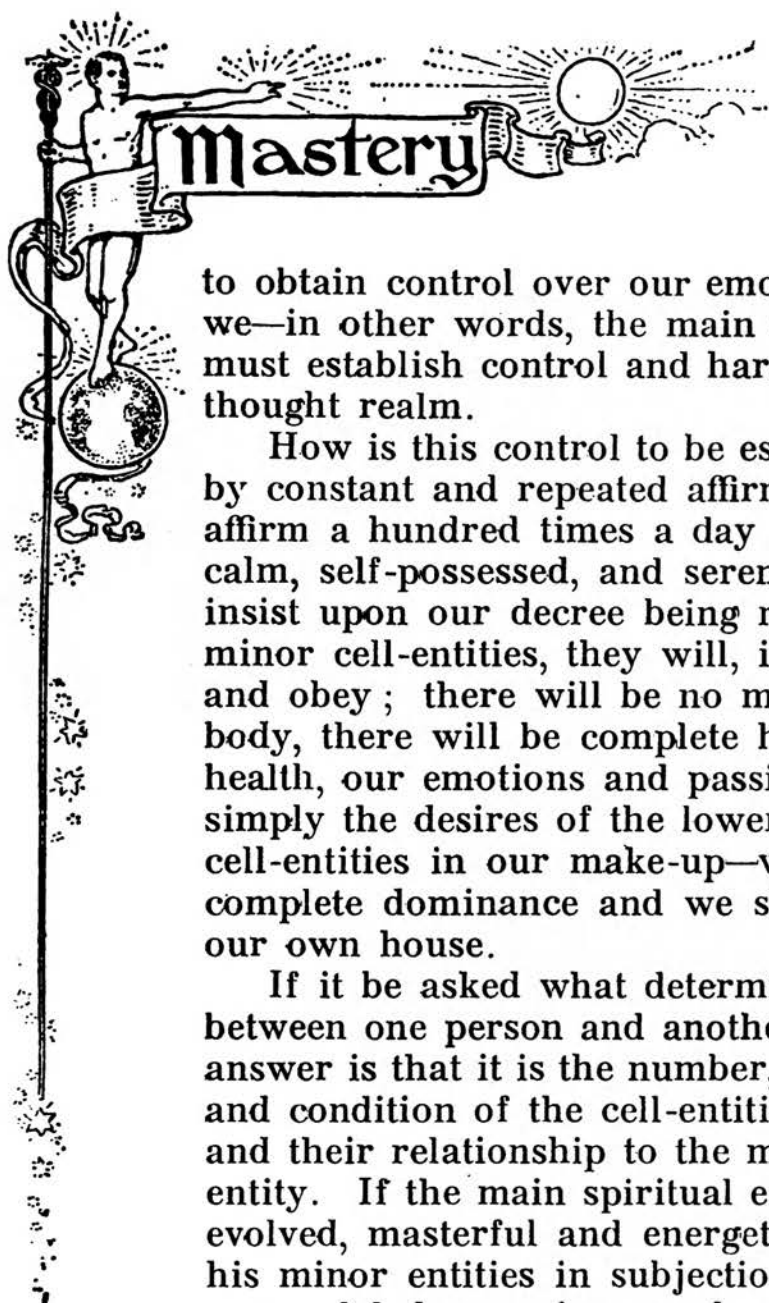


entities--the medulla, of itself, is not capable of dealing with them.

According to certain occult teaching, the main spiritual entity--again an accumulated combination of entities--has a pear-shaped form with a hook (corresponding to the position of the stalk) below the waist of the body, which holds it to the lower passions. It is the freeing of the entity from this hold through detachment of this hook that is the task of the ascending ego.

When the desires of the cell-entities, then, arrive at the medulla, which is the physical brain or organ through which the main spiritual entity works, this main spiritual entity decides whether or not the desire shall be granted and sends its orders from and through the medulla. At the same time, these orders are registered in the spinal cord, the seat of the will and of the memory. All our habits, conscious and sub-conscious, are due to the repetition of an action originally ordered from the medulla and registered in the spinal cord. If one wishes to change any of these habits it is necessary to do so by *substitution*, not eradication; no memory can be eradicated--it can only be transmuted into or replaced by another memory--an important factor in psycho-therapy as in character building.

Each of these thousands of cell-entities having desires of its own, the importance of establishing control and harmony will be at once seen. These innumerable desires of the cell-entities are nothing less than what we call our emotions and passions. Therefore, if we wish

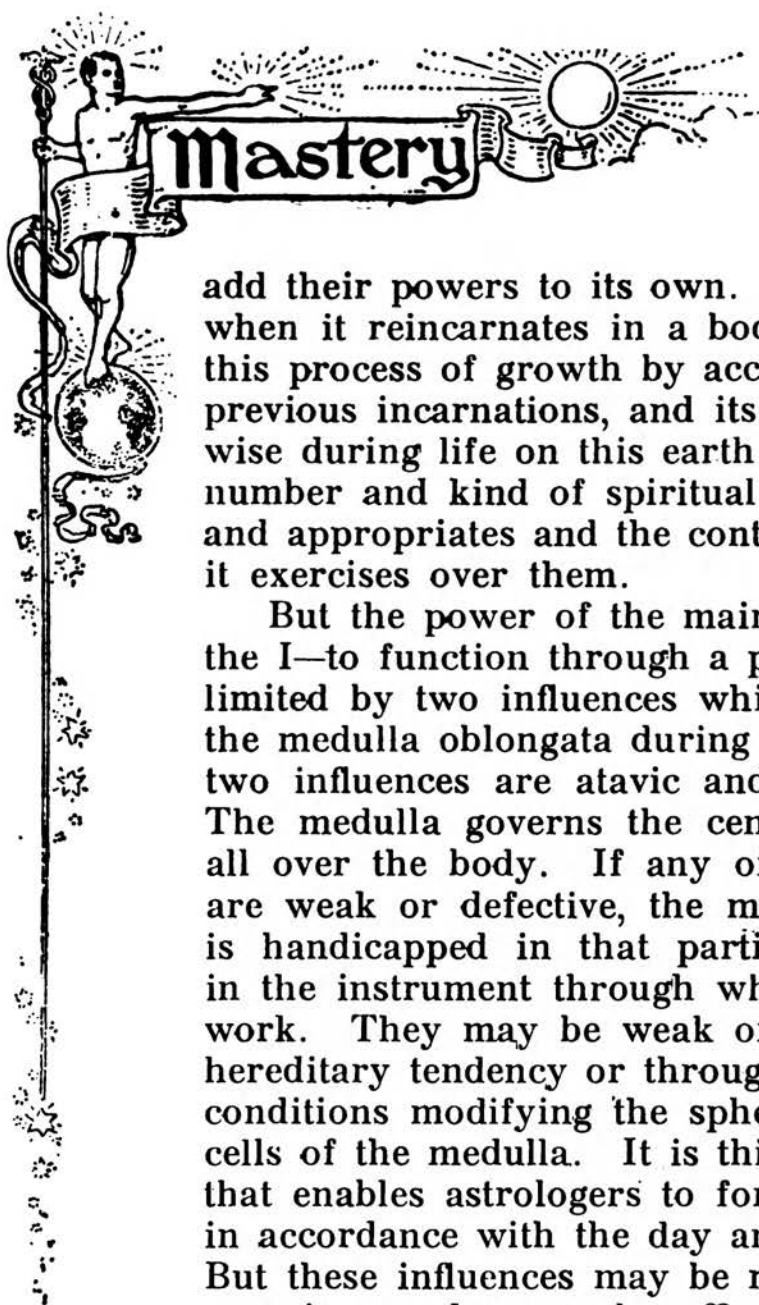


to obtain control over our emotions and passions we—in other words, the main spiritual entity—must establish control and harmony in the thought realm.

How is this control to be established? Chiefly by constant and repeated affirmation. If we affirm a hundred times a day "I am a strong, calm, self-possessed, and serene man!" and insist upon our decree being respected by these minor cell-entities, they will, in time, respond and obey; there will be no more discord in our body, there will be complete harmony and health, our emotions and passions—which are simply the desires of the lower and less evolved cell-entities in our make-up—will be under our complete dominance and we shall be master in our own house.

If it be asked what determines the difference between one person and another, the simple answer is that it is the number, kind, constitution, and condition of the cell-entities in each person and their relationship to the main spiritual entity. If the main spiritual entity is highly evolved, masterful and energetic, and has all his minor entities in subjection, then the man is successful, harmonious, and progressive. He will develop and evolve rapidly. Chaos among the spiritual entities and lack of control by the main entity will bring about the reverse condition.

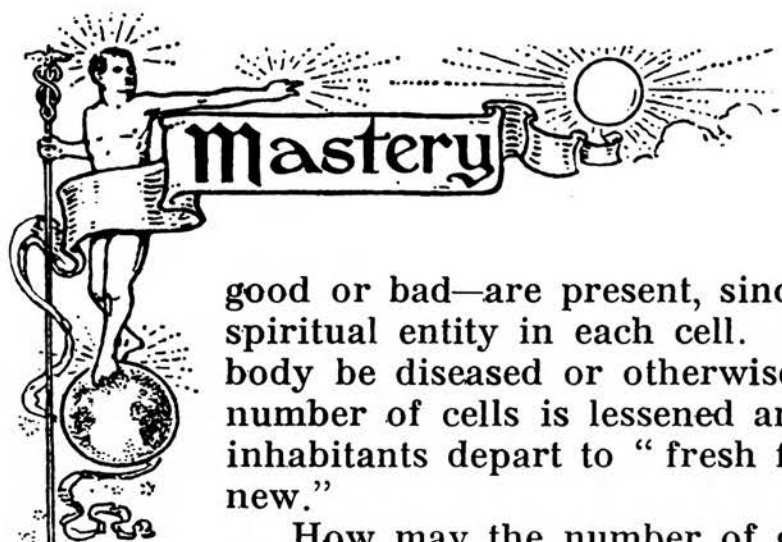
This main spiritual entity grows by accretion, having the power to attract and appropriate an unlimited number of other spiritual entities and



add their powers to its own. It is what it is when it reincarnates in a body as a result of this process of growth by accretion during previous incarnations, and its progress or otherwise during life on this earth depends on the number and kind of spiritual entities it attracts and appropriates and the control or otherwise it exercises over them.

But the power of the main entity—the ego, the I—to function through a physical body is limited by two influences which operate on the medulla oblongata during gestation. These two influences are atavic and atmospheric. The medulla governs the centres of activity all over the body. If any of these centres are weak or defective, the main spiritual entity is handicapped in that particular direction in the instrument through which it has to work. They may be weak or defective through hereditary tendency or through atmospheric conditions modifying the spherical form of the cells of the medulla. It is this latter influence that enables astrologers to forecast the future in accordance with the day and hour of birth. But these influences may be rectified by self-conscious endeavour—by affirmations, as already stated, by education, and by special breathing exercises.

We will now try to explain the natural increase and decrease of cells in the human body. An adult has more cells in his body than a child and has a larger brain. The more cells one has in one's body, the more cell-entities—



good or bad—are present, since there is one spiritual entity in each cell. If any part of the body be diseased or otherwise affected, the number of cells is lessened and the spiritual inhabitants depart to “fresh fields and pastures new.”

How may the number of good and helpful cell-entities be increased?

By right mental attitudes and constructive exercise of brain and muscle, and by eating the right kind of food and assimilating it properly.

As we have said already, every living organism is a commonwealth of cells in which reside spiritual entities. It is not the food we eat that feeds us, but the capturing by us of the Life Power in what we eat: the appropriation and addition of its cell-entities to our own. If we—the main entity—can utilize the additional power of these entities by appropriation and accretion, how important it becomes to have absolute control of thought and feeling and to use breathing exercises and affirmations! If spiritual growth and power can be acquired in this way, and if we wish to acquire it, how great an incentive we should find in the fact to so order our lives and conduct—demonstrating the nobleness of *work*—that we shall exact from life on this planet the utmost that it can give to us. Without work no real success or growth, spiritual or material, can come. In the words of the Eastern wisdom:—

The sense of Duty cometh first;
Then followeth Steadfastness,
And zealous Work, the jewel is
That crowneth all!

THE GARDEN OF GOD.

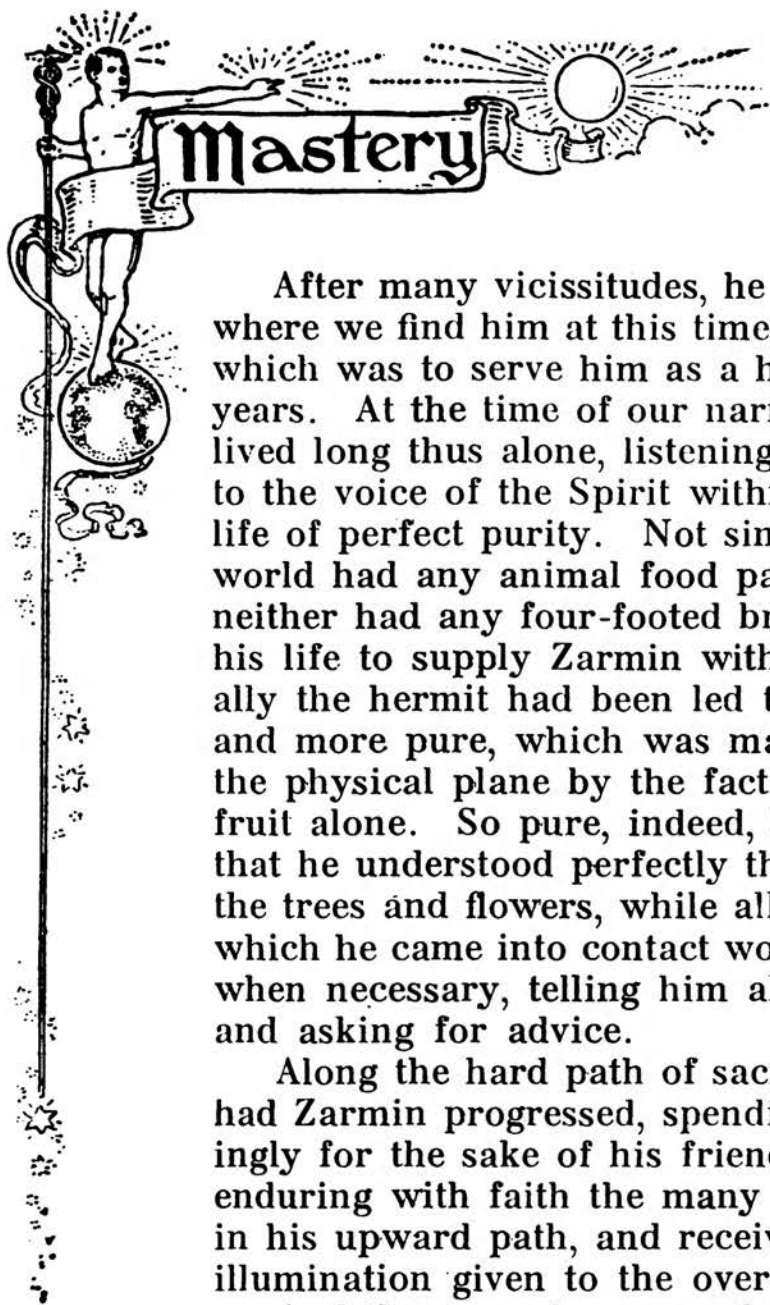
A VISION OF THE PURE-HEARTED.

FAR away down the ages, when the world was young, there lived in the great forest of Ki-mio, far from the habitations of men, the hermit Zarmin.

Years before, Zarmin had played a prominent part in the political life of the city of his birth, but at that time his spiritual nature had never been satisfied, and always in his soul there were cravings for the quiet of the woods, where, he felt, he could develop the highest spiritual attributes.

Now Zarmin knew that the part he was playing on the stage of life was a necessary one, and he realized that the only way by which the longings of his soul might be satisfied was by applying himself to the very best of his ability to the task which he was required to perform by the great Spirit of Evolution, and thus by placing himself in harmony with Divine Law, the way would be opened unto him by which he might accomplish the development he desired in himself, understanding that the attainment of one individual to so high a degree of perfection was the surest means of helping the race to the attainment of the same spiritual heights.

Thus, immolating himself upon the altar of the world, the laws which he set into motion brought about the result he desired, and the day came when, bidding farewell to home and friends, he set out to penetrate the virgin forest.

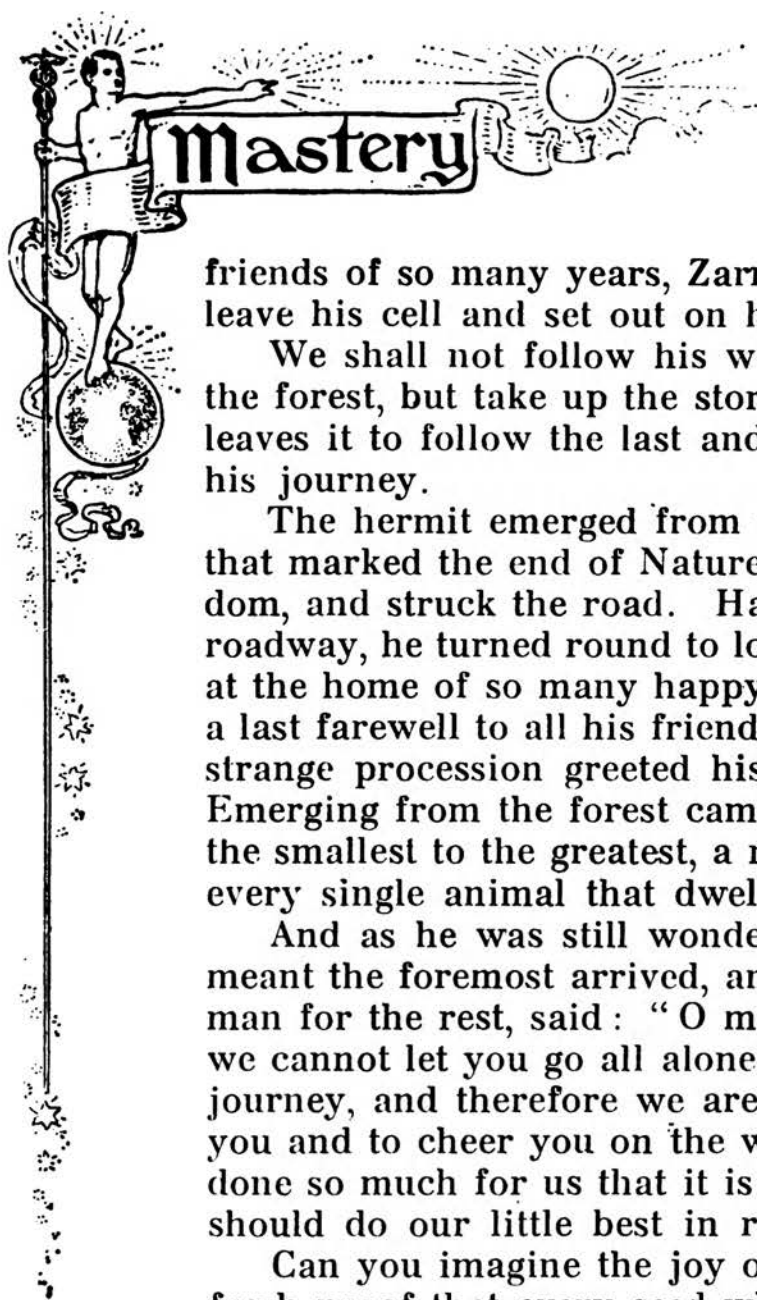


After many vicissitudes, he arrived at the spot where we find him at this time, and built the cell which was to serve him as a home for many years. At the time of our narrative Zarmin had lived long thus alone, listening with eagerness to the voice of the Spirit within, and leading a life of perfect purity. Not since he had left the world had any animal food passed his lips, neither had any four-footed brother yielded up his life to supply Zarmin with clothing. Gradually the hermit had been led to become more and more pure, which was manifested on the the physical plane by the fact that he now ate fruit alone. So pure, indeed, had he become, that he understood perfectly the language of the trees and flowers, while all the animals with which he came into contact would seek his help when necessary, telling him all their troubles and asking for advice.

Along the hard path of sacrifice, therefore, had Zarmin progressed, spending himself willingly for the sake of his friends of the forest, enduring with faith the many trials experienced in his upward path, and receiving with joy the illumination given to the overcomer.

And then one day came the voice: "Oh, Zarmin, thou hast learned all but the greatest lesson, and that thou canst not learn here. Arise, follow the leadings of thy guide, and, being faithful through all temptations and trials, thou shalt reach the great garden of God."

The command was one his soul must obey. So, thinking sorrowfully of the parting from his



friends of so many years, Zarmin prepared to leave his cell and set out on his journey.

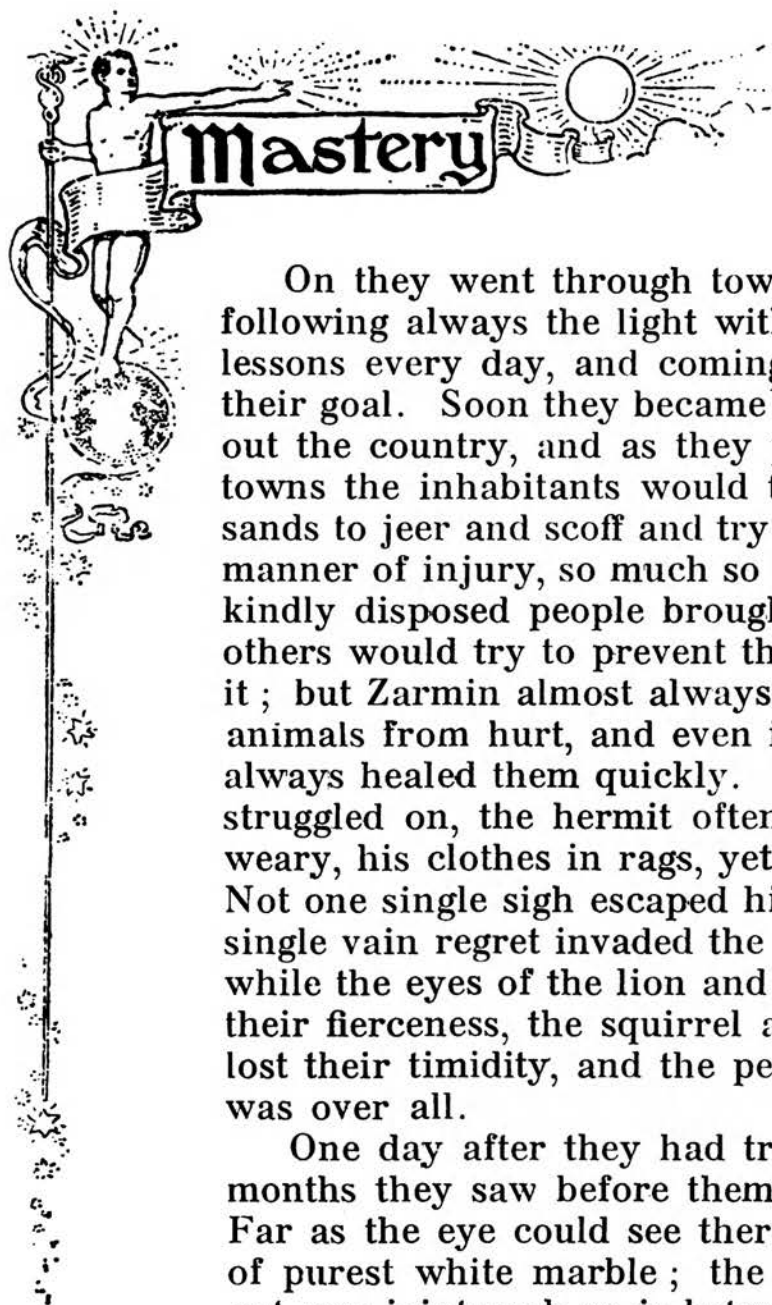
We shall not follow his wanderings through the forest, but take up the story again as he leaves it to follow the last and hardest stage of his journey.

The hermit emerged from the fringe of trees that marked the end of Nature's undisputed kingdom, and struck the road. Having reached the roadway, he turned round to look for the last time at the home of so many happy years, and to send a last farewell to all his friends, when a most strange procession greeted his astonished gaze. Emerging from the forest came in order, from the smallest to the greatest, a representative of every single animal that dwelt therein.

And as he was still wondering what it all meant the foremost arrived, and acting as spokesman for the rest, said: "O most dear Brother, we cannot let you go all alone on this long journey, and therefore we are coming to help you and to cheer you on the way. You have done so much for us that it is but fitting we should do our little best in return."

Can you imagine the joy of the hermit at this fresh proof that every seed which is sown springeth up and beareth fruit an hundredfold? Truly his sorrow was turned into joy.

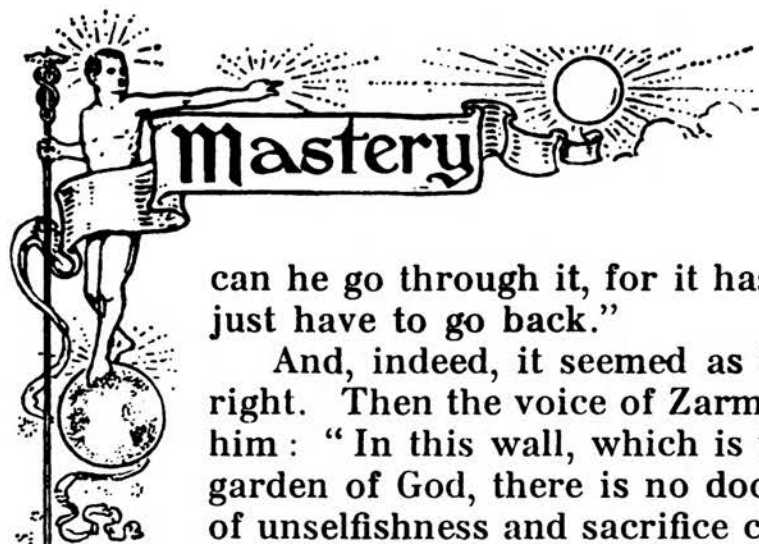
And so the extraordinary pageant moved on, the hermit carrying upon his person all the small insects and any animal that fell sick by the wayside until such time as he could heal it.



On they went through town and village, following always the light within, learning fresh lessons every day, and coming ever nearer to their goal. Soon they became noted throughout the country, and as they passed through towns the inhabitants would turn out in thousands to jeer and scoff and try to do them all manner of injury, so much so that even when kindly disposed people brought them food the others would try to prevent them from receiving it; but Zarmin almost always could protect the animals from hurt, and even if he could not he always healed them quickly. And so they struggled on, the hermit often footsore and weary, his clothes in rags, yet always happy. Not one single sigh escaped his lips, not one single vain regret invaded the calm of his soul, while the eyes of the lion and the tiger had lost their fierceness, the squirrel and the mouse had lost their timidity, and the peace of the Divine was over all.

One day after they had travelled many months they saw before them a strange sight. Far as the eye could see there stretched a wall of purest white marble; the material was without any joint such as is between brick and brick, while it seemed to rise right up until it blended with the blue of the heavens. And then the jeering and the scoffing of the people who lived thereabouts became almost unbearable.

"What," they said, "will he do now? He cannot go around the wall, for it has no end, at least we have never found an end to it; neither



can he go through it, for it has no door ; he will just have to go back."

And, indeed, it seemed as though they were right. Then the voice of Zarmin's Spirit said unto him : " In this wall, which is the boundary of the garden of God, there is no door : only the results of unselfishness and sacrifice can gain for you admittance here ; ask your friends what you shall do, and they will show you the way."

So Zarmin asked the animals what he should do, and the smallest of all, who had been spokesman before, said : " Search the wall until you find a little hole, one so small that unless you were looking for it you would never notice it, and when you find it put me into it."

And so they searched, and presently a very small opening was discovered, and into it the hermit carefully placed the little insect ; and after he had gone through the next larger followed, and there was room, and so, one following the other, they all passed through, and when the largest had gone the hole was large enough and to spare for the hermit himself, and as soon as he had entered therein the hole closed up and the wall was as sound as ever.

This, dear reader, ends the story of the garden of God, and if you would find its meaning, search in your heart in the stillness of the night, and as it was with the prophet of old, so shall it be with you. " Then will I come and talk with thee " (2 Esdras ix. 25).

G. C. G.

PURIFICATION.

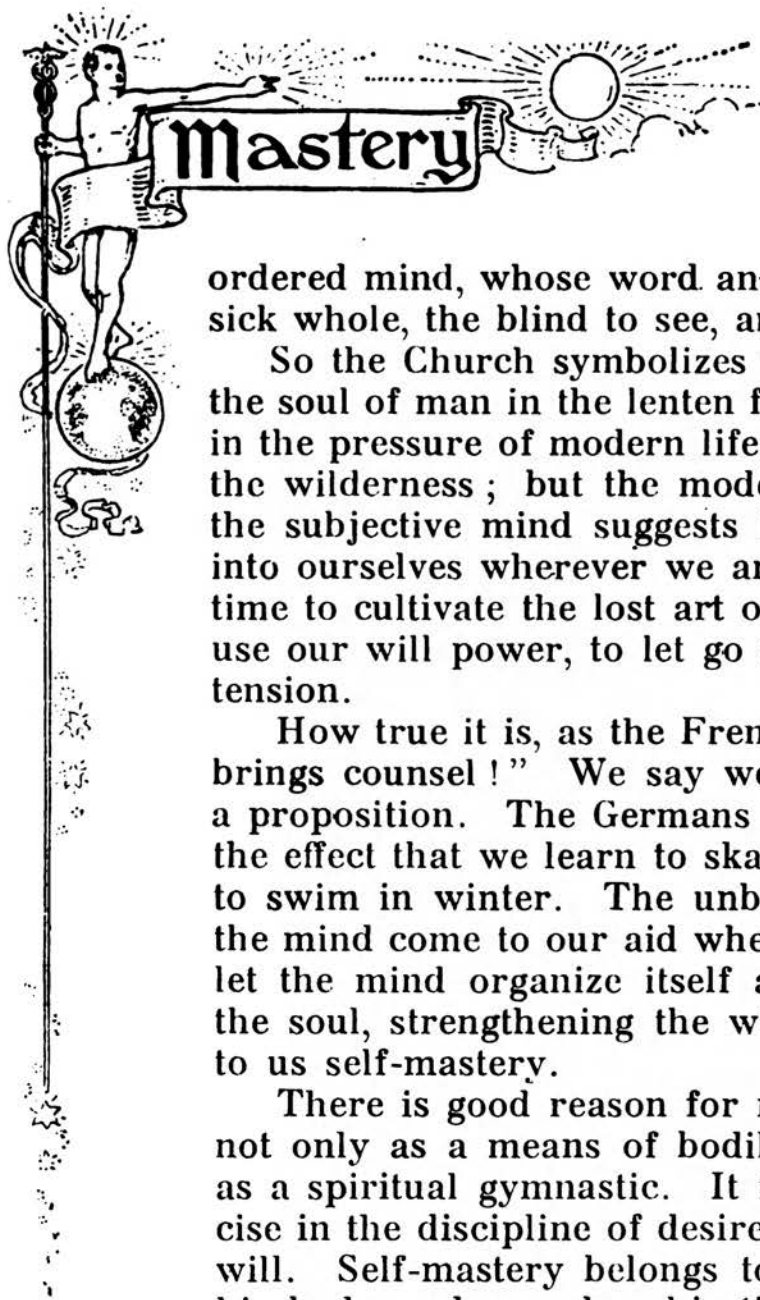
BY PAUL TYNER.

THE world is overcome in the overcoming of self. Jesus, yielding Himself to the leading of the Spirit, sought the solitude and silence of Nature. His man soul, upspringing with the solemn sense of preparation pervading earth and air with springtime, called for attunement with the world soul. The seed was germinating in the ground, the sap rising in the trees. At this season the earth, in anticipatory quietness, is gathering her forces for the new birth of nature.

Jesus would brood with brooding nature ; He would be still to hear God's voice and know God's nearness. So He retires from the distraction of the crowd, withdraws His mind from the confusion of people and things, of worldly interests and claims on time and strength.

And from that retirement He emerges the conquering Christ, the prophet realizing His Messiahship, the man knowing His sonship to God and His oneness with the Father.

In meditation self has been conquered, temptation mastered. The forty days' fast in the wilderness made possible the Sermon on the Mount, the storm and stress of three years' active ministry, the betrayal, the crucifixion, the resurrection, and the exaltation. Out of that travail of soul was born the strength of character whose calm word stilled the storm, whose simple presence restored the balance to many a dis-



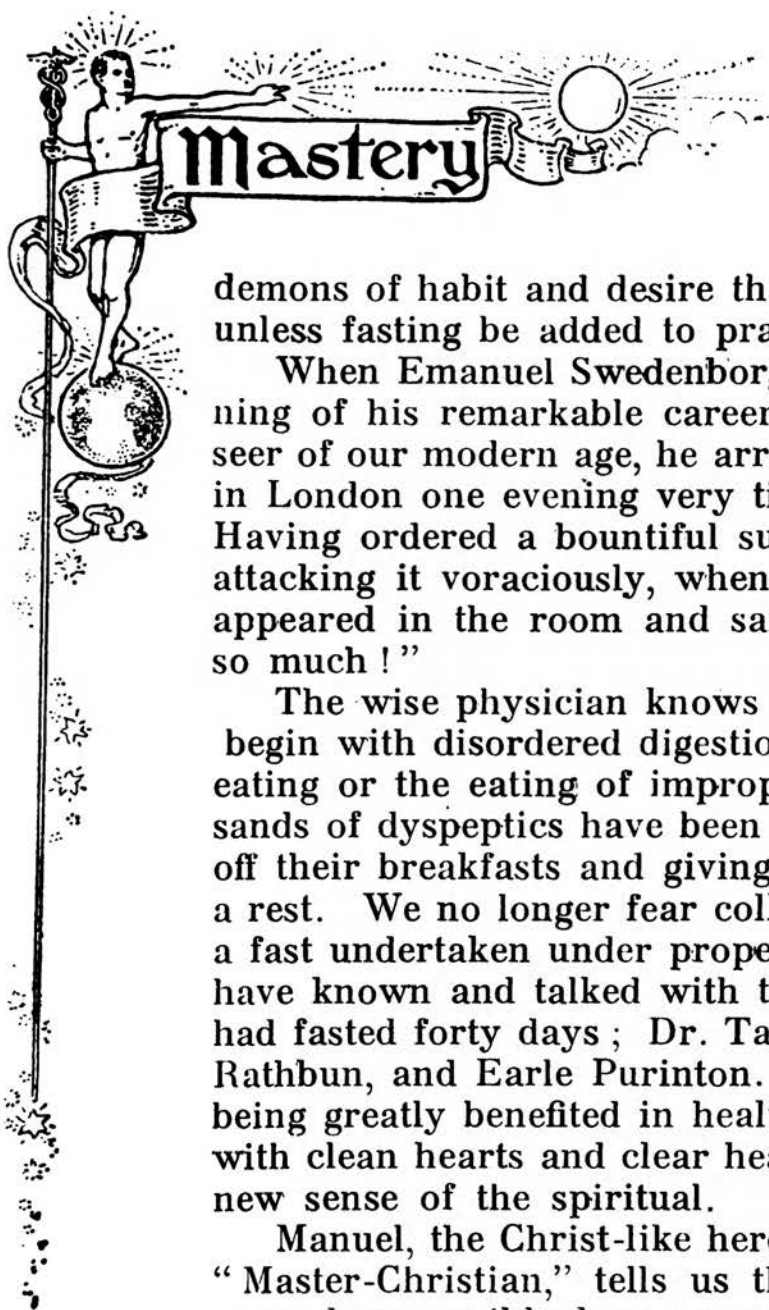
ordered mind, whose word and touch made the sick whole, the blind to see, and the deaf to hear.

So the Church symbolizes the experiences of the soul of man in the lenten fast. We cannot all, in the pressure of modern life, literally go into the wilderness; but the modern discovery of the subjective mind suggests that we can retire into ourselves wherever we are. Now is the time to cultivate the lost art of meditation, to use our will power, to let go of old habits, cares, tension.

How true it is, as the French say, that "Night brings counsel!" We say we will "sleep on" a proposition. The Germans have a proverb to the effect that we learn to skate in summer and to swim in winter. The unbidden powers of the mind come to our aid when released, and we let the mind organize itself anew, refreshing the soul, strengthening the will, and bringing to us self-mastery.

There is good reason for regarding fasting not only as a means of bodily hygiene, but also as a spiritual gymnastic. It is a splendid exercise in the discipline of desire, the culture of the will. Self-mastery belongs to him who brings his body under such subjection to the soul that it shall fully respond to the soul and truly reflect it.

For most of us, the cares and interests of the physical life absorb so much time and attention that the body and its appetites are apt to crowd the soul out of the seat of authority. We may "pray without ceasing," but there are certain

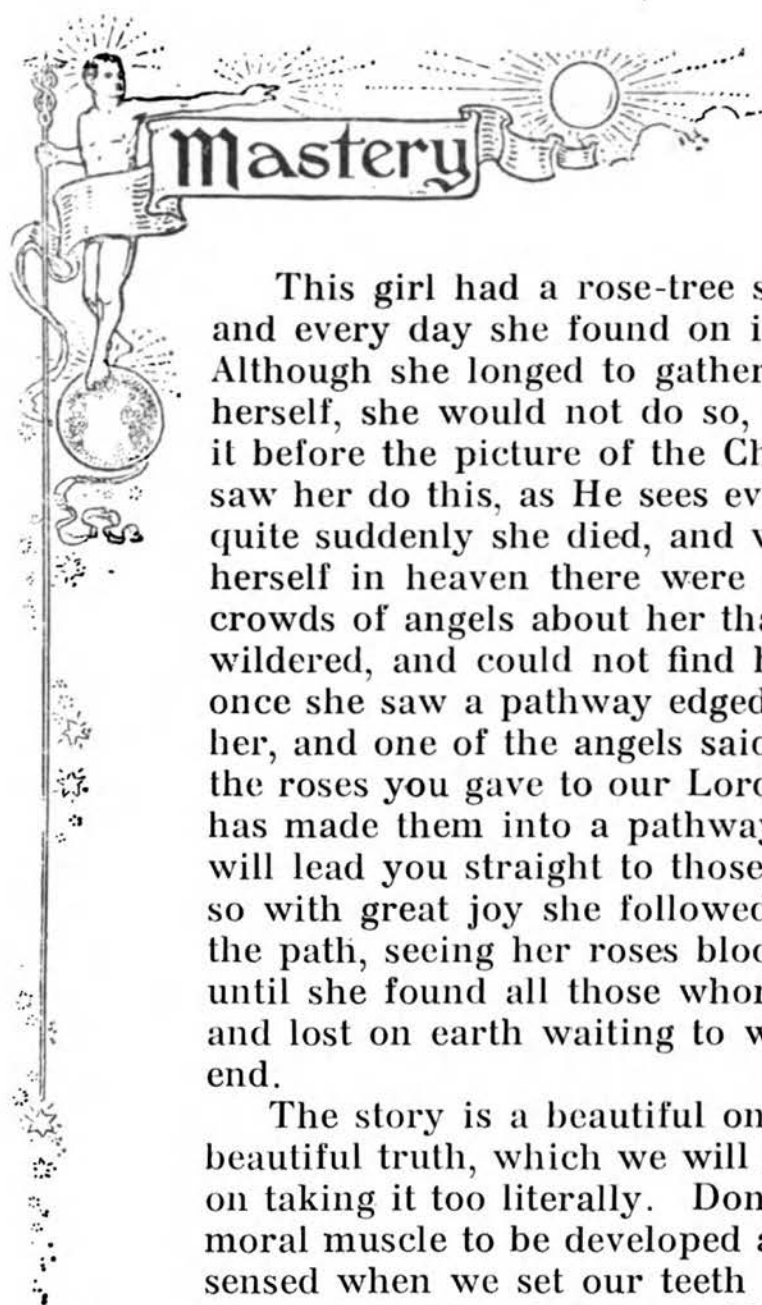


demons of habit and desire that "go not out" unless fasting be added to prayer.

When Emanuel Swedenborg was at the beginning of his remarkable career as the spiritual seer of our modern age, he arrived at his lodgings in London one evening very tired and hungry. Having ordered a bountiful supper, he was attacking it voraciously, when Christ suddenly appeared in the room and said, "Don't eat so much!"

The wise physician knows that many diseases begin with disordered digestion, due to over-eating or the eating of improper food. Thousands of dyspeptics have been cured by cutting off their breakfasts and giving their stomachs a rest. We no longer fear collapse following a fast undertaken under proper conditions. I have known and talked with three men who had fasted forty days; Dr. Tanner, Milton Rathbun, and Earle Purinton. All testified to being greatly benefited in health, and all three with clean hearts and clear heads testified to a new sense of the spiritual.

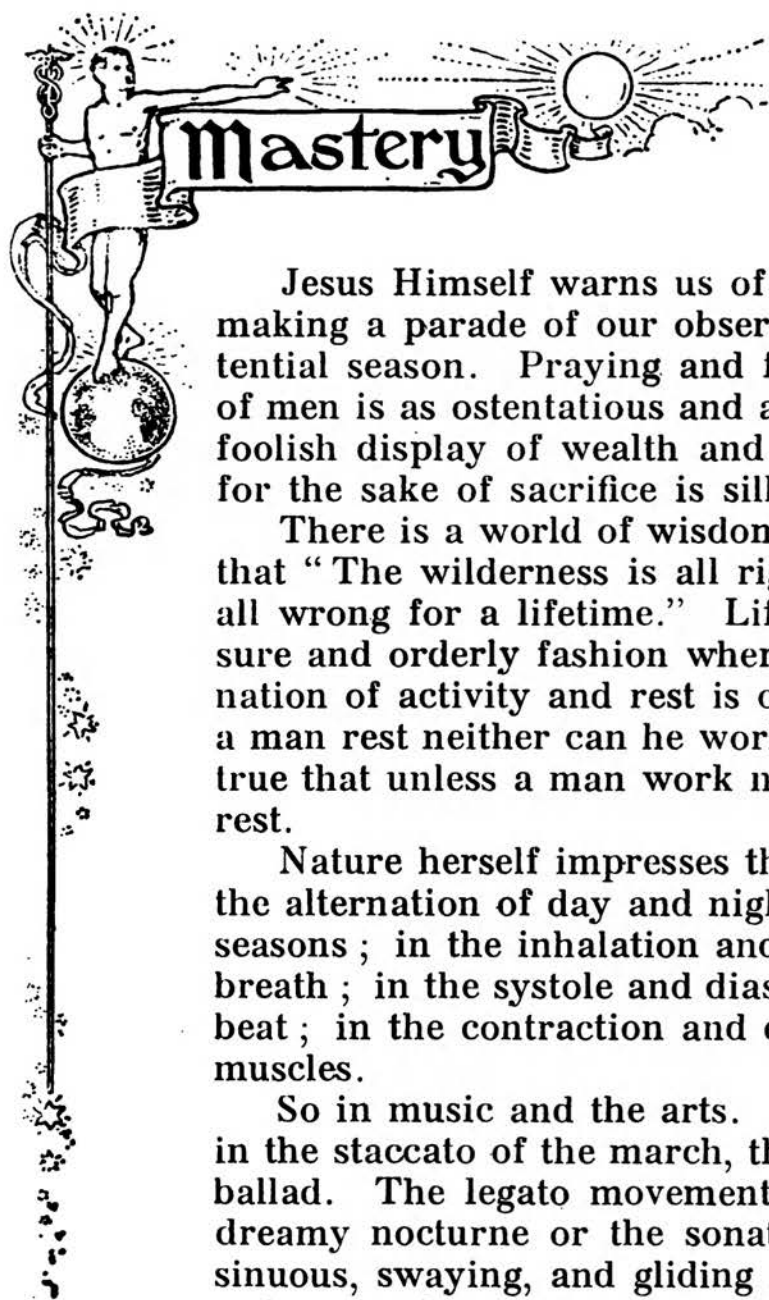
Manuel, the Christ-like hero of Marie Corelli's "Master-Christian," tells us that "No earthly reward, no earthly love, no earthly happiness, although good in itself, can ever give us such perfect peace and joy as is found in loving, serving, and obeying God, and suffering His will to be entirely worked in us"—being led of the Spirit as was Jesus. And he illustrates this with the story of a poor girl who had lost every human creature she loved on earth.



This girl had a rose-tree she was fond of, and every day she found on it just one bloom. Although she longed to gather the flower for herself, she would not do so, but always placed it before the picture of the Christ. And God saw her do this, as He sees everything. At last quite suddenly she died, and when she found herself in heaven there were such crowds and crowds of angels about her that she was bewildered, and could not find her way. All at once she saw a pathway edged with roses before her, and one of the angels said, "These are all the roses you gave to our Lord on earth, and He has made them into a pathway for you which will lead you straight to those you love!" And so with great joy she followed the windings of the path, seeing her roses blooming all the way, until she found all those whom she had loved and lost on earth waiting to welcome her at the end.

The story is a beautiful one, and conveys a beautiful truth, which we will miss if we insist on taking it too literally. Don't we all know the moral muscle to be developed and the keen joy sensed when we set our teeth and *do* the thing that it is hard and disagreeable for us to do?

Fasting does not imply that there is any evil in the enjoyment of things that we like—things that are pleasant to us; but that the evil is in reducing ourselves to a moral slavery to any habit or liking. It is excellent and just that a man should assert his kingship over his habitudes. So doing he experiences new and larger joys.



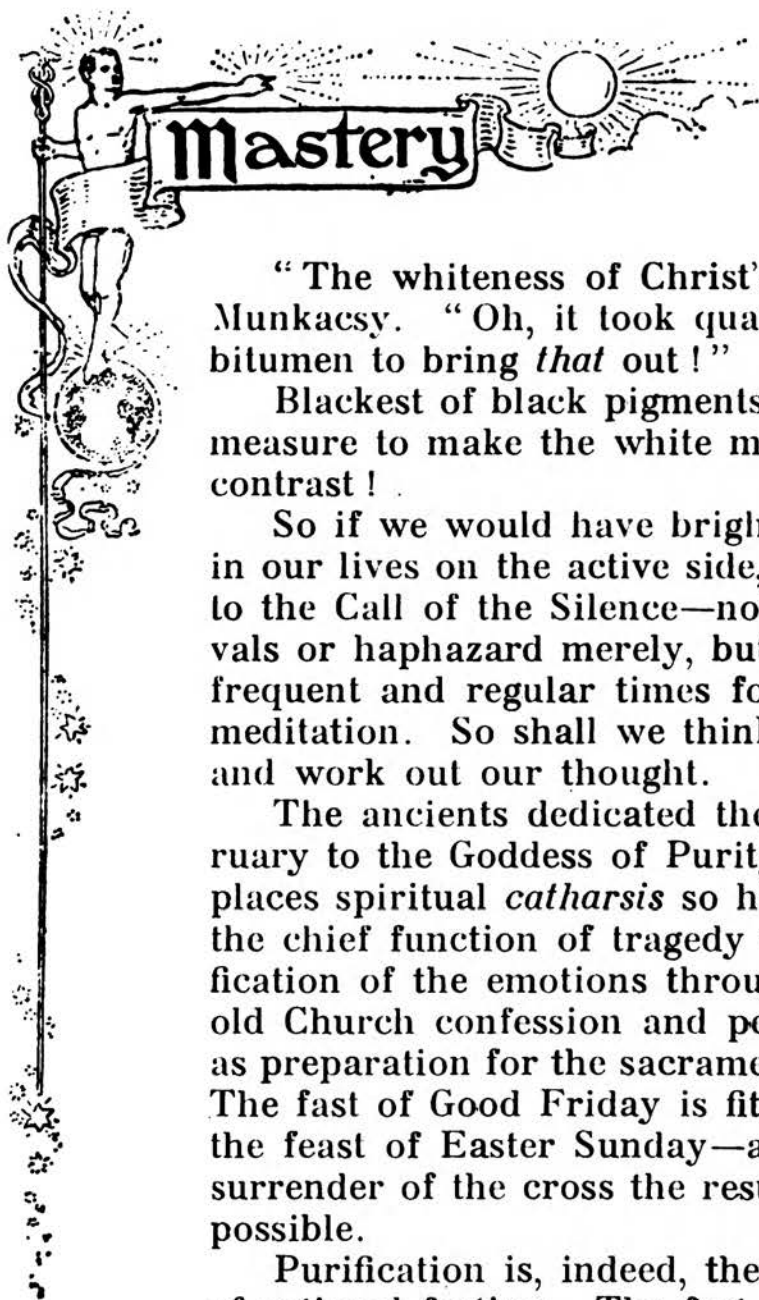
Jesus Himself warns us of the danger of making a parade of our observance of the penitential season. Praying and fasting to be seen of men is as ostentatious and arrogant as is any foolish display of wealth and luxury. Sacrifice for the sake of sacrifice is silly.

There is a world of wisdom in Lowell's saying that "The wilderness is all right for a season ; all wrong for a lifetime." Life goes forward in sure and orderly fashion where the natural alternation of activity and rest is observed. Unless a man rest neither can he work. But it is also true that unless a man work neither can he enjoy rest.

Nature herself impresses this lesson on us in the alternation of day and night and of the seasons ; in the inhalation and exhalation of the breath ; in the systole and diastole of the heart-beat ; in the contraction and expansion of the muscles.

So in music and the arts. Action is expressed in the staccato of the march, the recitative of the ballad. The legato movement characterizes the dreamy nocturne or the sonata. Even the sinuous, swaying, and gliding movement of the waltz must be distinctly marked by changes of measure. The painter gets his effects by contrasts of tint and of light and shade.

In Munkacsy's famous picture, "Christ before Pilate," the almost supernatural whiteness of the central figure excited much remark when it was first exhibited. Some one asked the painter for the secret of so striking an effect.



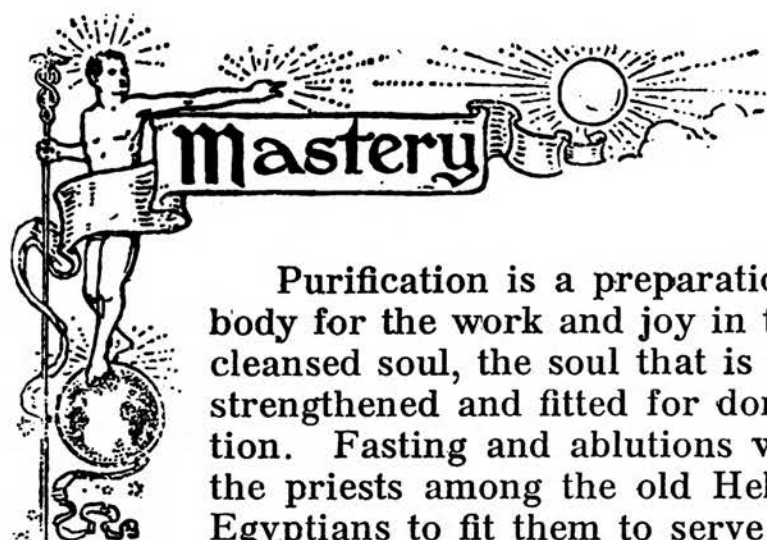
“The whiteness of Christ’s robe?” said Munkacsy. “Oh, it took quarts and quarts of bitumen to bring *that* out!”

Blackest of black pigments in liberal measure to make the white more white by contrast!

So if we would have brightness and efficiency in our lives on the active side, we will give heed to the Call of the Silence—not at long intervals or haphazard merely, but by setting apart frequent and regular times for reflection and meditation. So shall we think out our work and work out our thought.

The ancients dedicated the month of February to the Goddess of Purity, and Æschylus places spiritual *catharsis* so high that he declares the chief function of tragedy to be the purification of the emotions through pity. In the old Church confession and penance are required as preparation for the sacrament of the Eucharist. The fast of Good Friday is fit preparation for the feast of Easter Sunday—as through the surrender of the cross the resurrection is made possible.

Purification is, indeed, the great aim and end of rational fasting. The fast offers a simple means of dispelling from the system accumulations of waste that are the frequent cause of congestion and disease. Indeed, I have known men to be freed through fasting of deep-seated disorders and weaknesses which they had long believed to be hereditary and incurable.



Purification is a preparation of the mind and body for the work and joy in the work of the cleansed soul, the soul that is refined and strengthened and fitted for dominion and creation. Fasting and ablutions were required of the priests among the old Hebrews and Egyptians to fit them to serve at the altar. To this day among the Parsees and the Brahmans in India the conception of a child is approached only after a season of prayerful meditation, fasting, and bathing.

The baptism of Jesus in the Jordan, following the forty days' fast in the wilderness, emphasized the deep sense of the value of purification as preparation for the work of His ministry :
"Then went He forth in the power of the Spirit."

Remember to seek out your real true self, the Spirit within you, which was made in the image and likeness of God. It is the important part of you. Do not be ashamed of it. Do not put it aside because you think the outside things are more important. Think about yourself as Spirit—a child of God—having all power, life, substance, love, and wisdom. Live as God bids you live instead of merely existing as others would have you exist.—CHARLES FILLMORE.

Dwelling in love we dwell in God,
No ill can then befall :
He is our Wisdom, Strength, Supply ;
Our Joy, our All in All.
—GRACE A. STALLEY.

THE LADY AND THE BEAR.

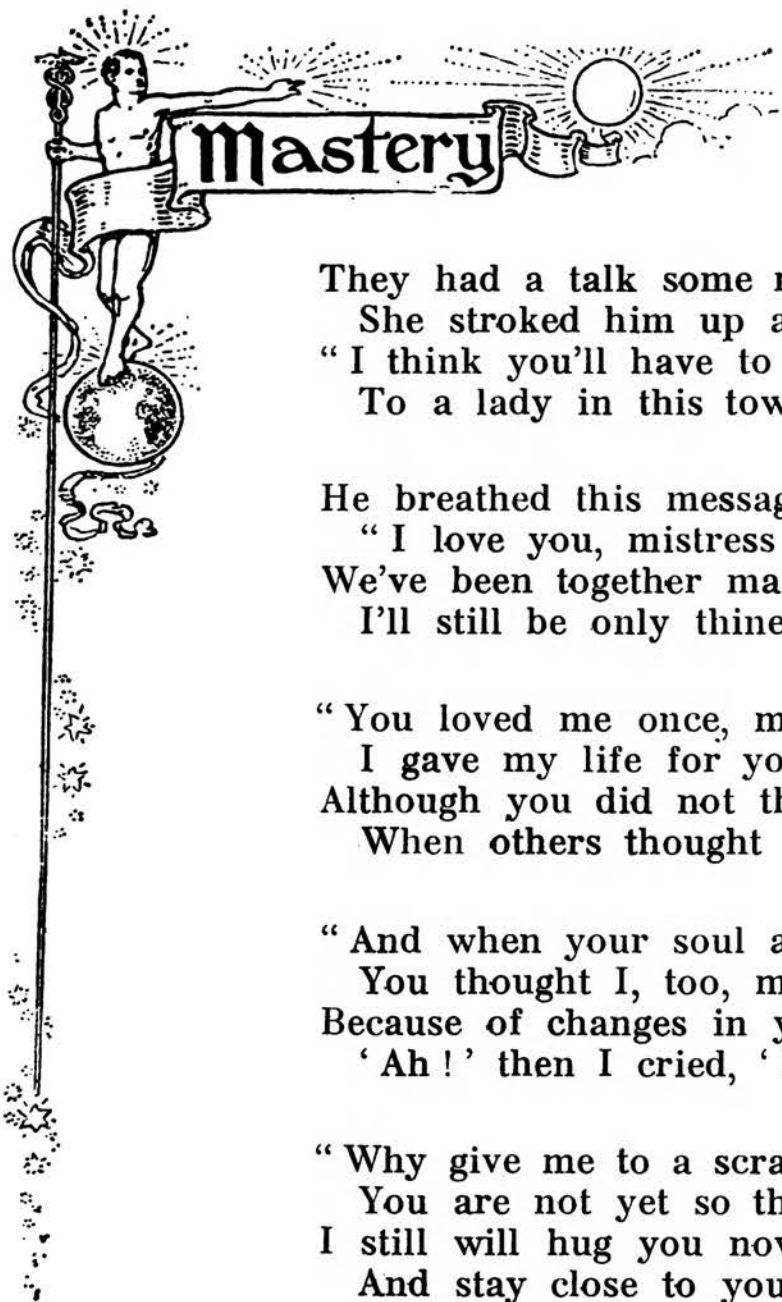
AT a recent Sunday afternoon conference at the Centre a question was asked by Miss Mary C—— regarding the problem of ordering our lives so as to eat or wear nothing that required the taking of life in its production. While she was a vegetarian in diet, yet she had worn for years a set of bearskin furs, to which she was much attached.

The Editor, in trying to solve the problem for her, suggested that the natural hugging tendencies of bears, taken in connection with the fact that Miss C—— was an “unclaimed blessing,” might account in some measure for the warm attachment.

The theory was also advanced that so long as any part of the body was intact it kept the mind or soul, of which it was an expression, in the earth's atmosphere, until total disintegration should have taken place, and, therefore, the psychic influence of the bear was probably always near its skin, etc.

The next morning's post brought a most delightful soliloquy, supposed to have emanated from “Brer Bear,” and the following verses, which indicate the lady's final decision in the case :—

Mary had a little bear,
He kept her nice and warm,
And everywhere that Mary went,
She wrapped him round her form.



They had a talk some months ago,
She stroked him up and down—
“I think you’ll have to go, my boy,
To a lady in this town.”

He breathed this message in her ear :
“I love you, mistress mine ;
We’ve been together many a year,
I’ll still be only thine.

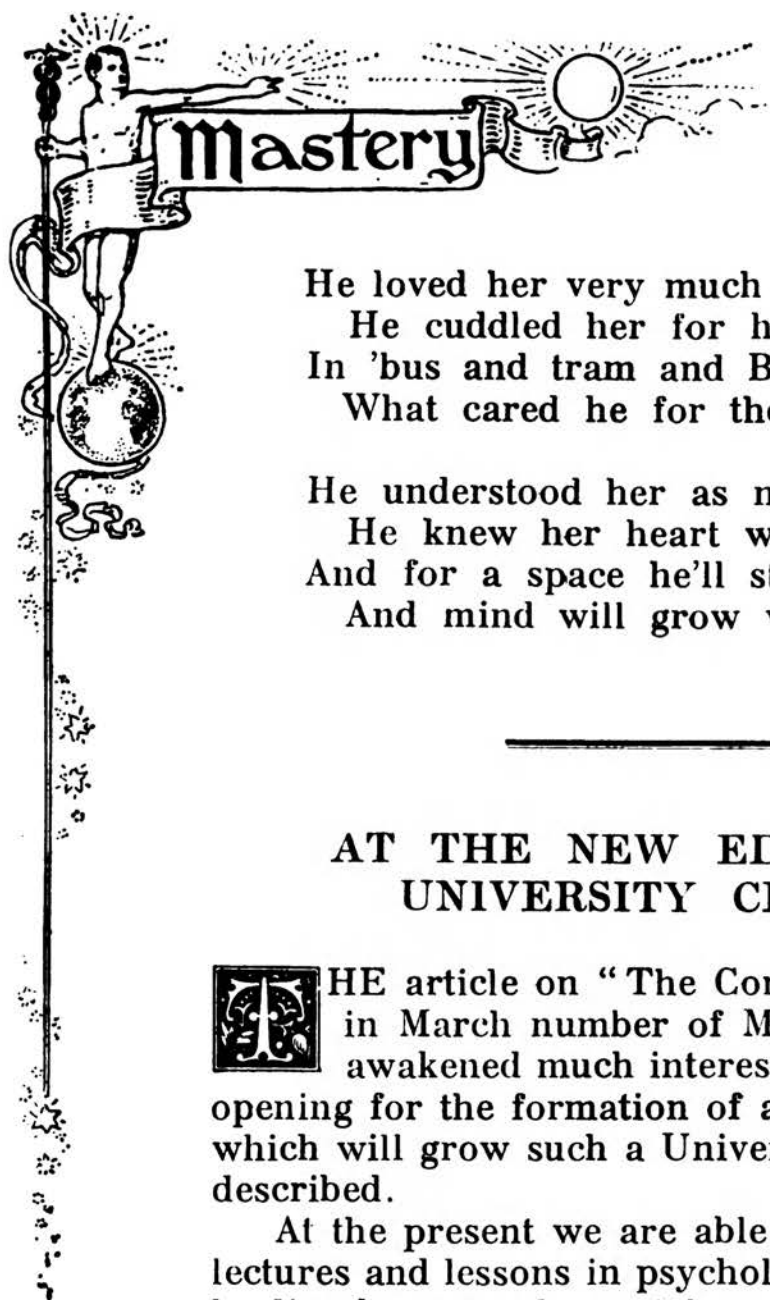
“You loved me once, my Mary dear ;
I gave my life for you ;
Although you did not think in days
When others thought for you.

“And when your soul awoke one morn.
You thought I, too, must go
Because of changes in your life—
‘Ah!’ then I cried, ‘No, no!’

“Why give me to a scraggy neck?—
You are not yet so thin ;
I still will hug you now and then,
And stay close to your skin.”

ENVOI.

And then one Sunday afternoon
His love was laughed to scorn.
His “Missus,” too, was called “unclaimed,”
And this could not be borne.



He loved her very much that night,
He cuddled her for hours,
In 'bus and tram and Bond Street, too ;
What cared he for those powers?

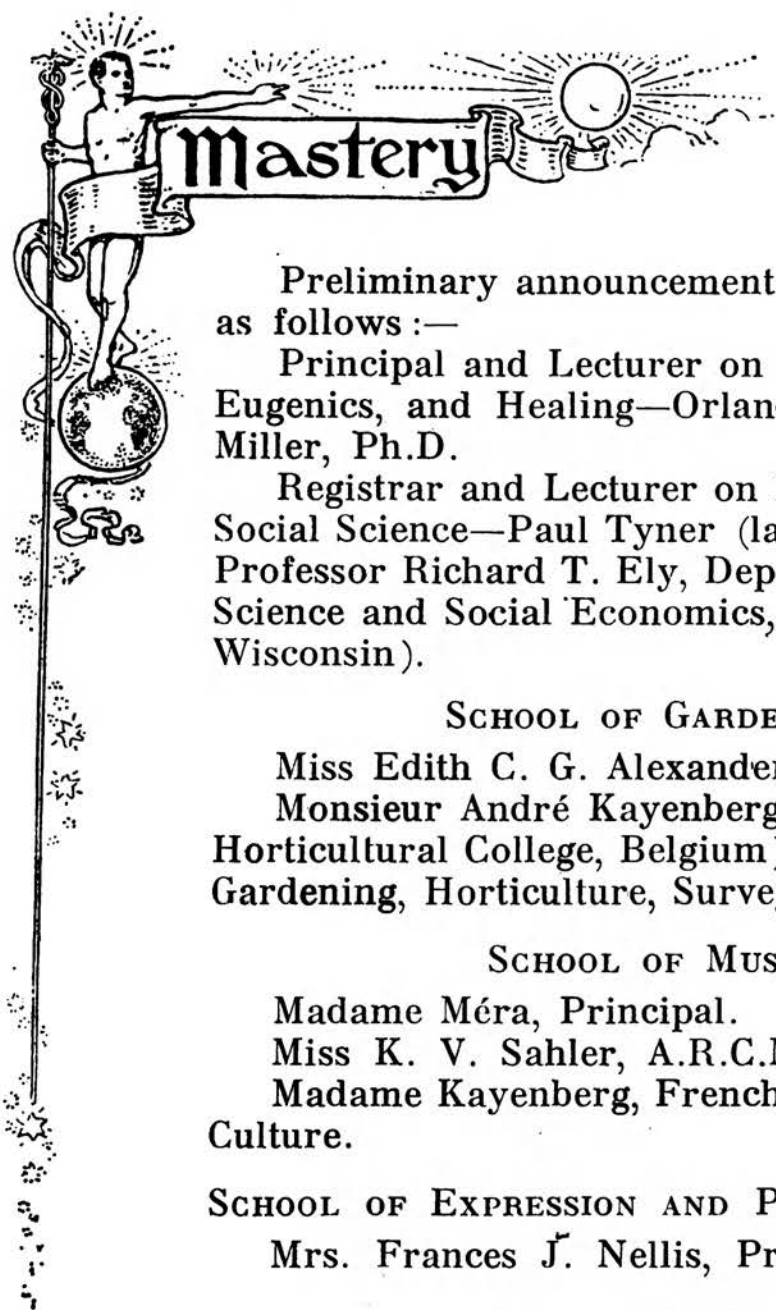
He understood her as none else ;
He knew her heart was kind ;
And for a space he'll stay with her,
And mind will grow with mind.

M. C.

AT THE NEW EDUCATION UNIVERSITY CENTRE.

THE article on "The Coming University" in March number of MASTERY has awakened much interest, and the way is opening for the formation of a nucleus out of which will grow such a University as therein described.

At the present we are able to offer students lectures and lessons in psychology ; metaphysics ; healing by natural, mental, and spiritual methods ; scientific education of the subconscious mind ; sociology ; landscape gardening ; surveying ; horticulture ; floriculture ; carpentering and cabinet-making ; physical culture and Delsarte method of expression ; music, vocal and instrumental ; French ; art ; drawing ; oil and water colours, etc.



Preliminary announcement of our Faculty is as follows :—

Principal and Lecturer on Psychology, Eugenics, and Healing—Orlando Edgar Miller, Ph.D.

Registrar and Lecturer on Metaphysics and Social Science—Paul Tyner (late assistant to Professor Richard T. Ely, Department Political Science and Social Economics, University of Wisconsin).

SCHOOL OF GARDENING.

Miss Edith C. G. Alexander, Principal.

Monsieur André Kayenberg (late of Royal Horticultural College, Belgium), Landscape Gardening, Horticulture, Surveying.

SCHOOL OF MUSIC.

Madame Méra, Principal.

Miss K. V. Sahler, A.R.C.M., Piano.

Madame Kayenberg, French and Voice Culture.

SCHOOL OF EXPRESSION AND PHYSICAL CULTURE.

Mrs. Frances J. Nellis, Principal.

SCHOOL OF ART.

Arnold Mountfort, Principal, and teacher of Painting.

Do little things as if they were great, because of the majesty of the Lord Jesus Christ, who dwells in thee ; and do great things as if they were little and easy, because of His Omnipotence.—PASCAL.

SCRIPTURAL INTERPRETATION

RELIGIOUS FREEDOM.

(MATT. x. 34-36.)

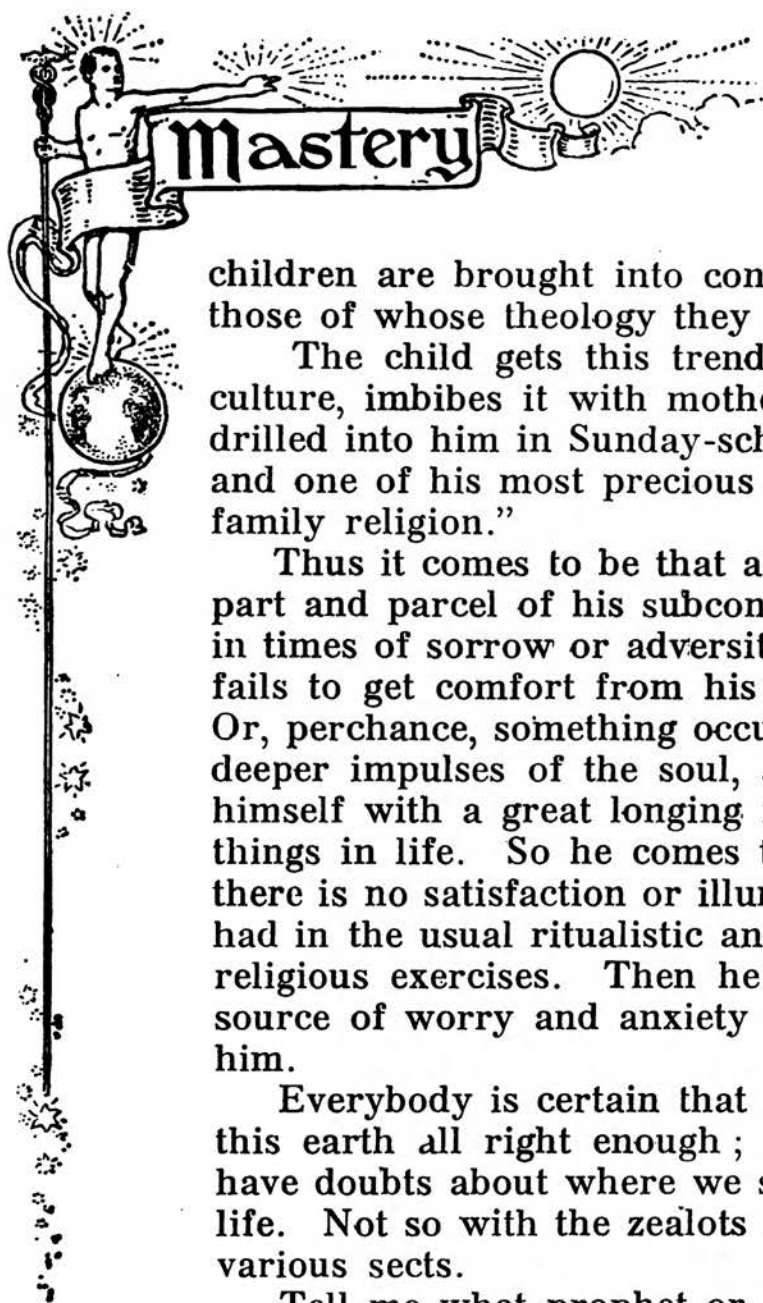
"Think not that I am come to send peace on earth : I came not to send peace, but a sword.

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

"And a man's foes shall be they of his own household."

FREQUENTLY receive letters and often have interviews with people who have gotten out of the orthodox ruts, and find themselves at variance with their relatives and friends. Their problem is how to live one's own life without giving offence to those of one's own household, and who look at what one regards as the truth from a different standpoint. The moment we undertake to leave the beaten track for Truth's sake, we discover that our relatives are intensely alarmed. The moment we begin to improve upon mother's or father's religion, there is always some member of the family who entertains doubts as to our sanity, and instantly begins a missionary effort of reclamation.

There is nothing of which the average individual is more certain than his idea of God. Parents are usually very careful that their



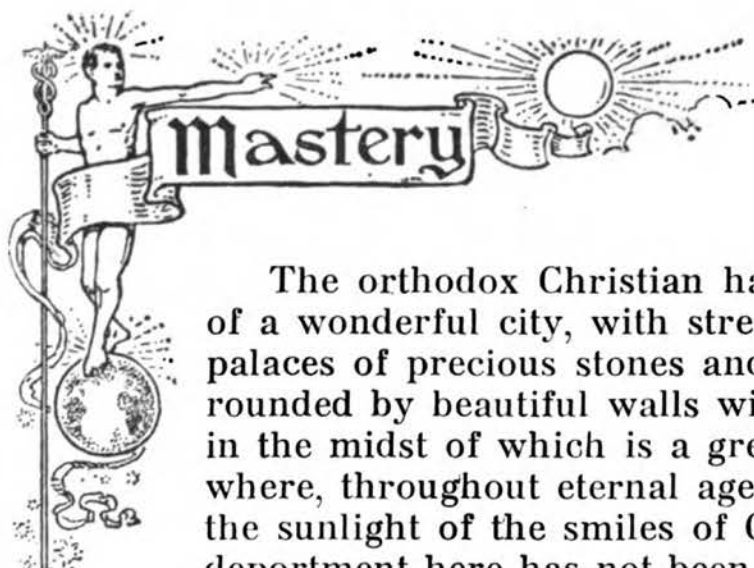
children are brought into contact only with those of whose theology they approve.

The child gets this trend in pre-natal culture, imbibes it with mother's milk, has it drilled into him in Sunday-school and church, and one of his most precious heritages is "the family religion."

Thus it comes to be that a man's religion is part and parcel of his subconscious mind ; but in times of sorrow or adversity, he frequently fails to get comfort from his religious beliefs. Or, perchance, something occurs to awaken the deeper impulses of the soul, and he finds himself with a great longing for the higher things in life. So he comes to realize that there is no satisfaction or illumination to be had in the usual ritualistic and ceremonial religious exercises. Then he becomes a great source of worry and anxiety to those nearest him.

Everybody is certain that we are here on this earth all right enough ; but some people have doubts about where we shall be after this life. Not so with the zealots of any of the various sects.

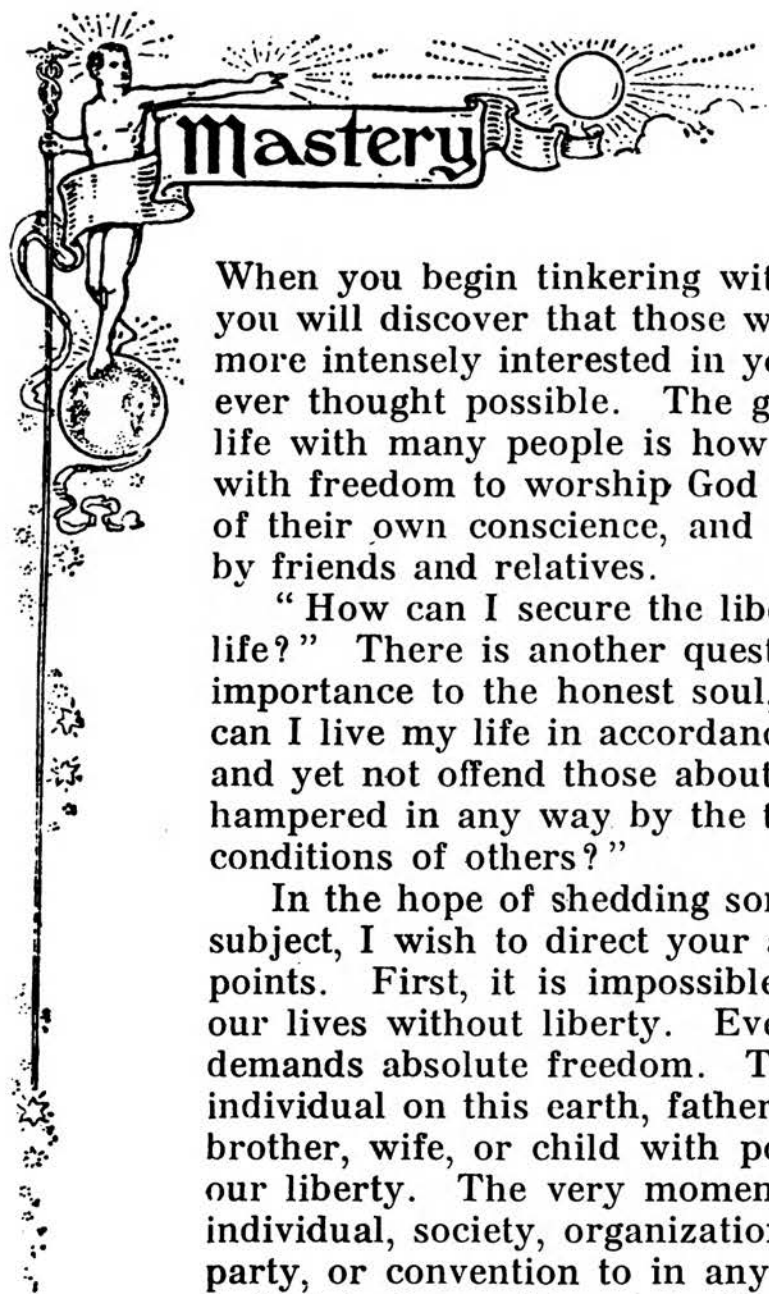
Tell me what prophet or creed you follow, and instantly I know the sort of heaven to which you are expecting to go. If you are a sincere follower of Mohammed, you are quite certain of a celestial harem, in the midst of a wonderful garden of paradise, and all your senses in their wildest moments of anticipation and desire will be gratified.



The orthodox Christian has the assurance of a wonderful city, with streets of gold and palaces of precious stones and flowers, surrounded by beautiful walls with gates of pearl, in the midst of which is a great white throne, where, throughout eternal ages, he will bask in the sunlight of the smiles of God. Or if his deportment here has not been all it should have been, he will look for a warm reception amidst very different surroundings.

If you happen to be of the Catholic faith you are quite certain of reaching this place of celestial glory; but before doing so, you will have to pass through an intermediate or purgatorial place or condition, and you will be well advised to lay aside some of this world's goods, or have made friends with somebody with a good banking account, in order that you may be gotten safely through this experience by the intercessions of those whose livelihood depends upon their prayers. And so on, *ad infinitum*.

Life is to the uninitiated a very uncertain thing. You may die to-morrow, or everything may go wrong with you in this life, but it does not much matter. Life here is short and unimportant, but you must not take any chances upon the life hereafter—that lasts for some time! The moment you interfere with your former ideas of religion you have done something that may invalidate your fire insurance policy, and your most intimate friends and nearest relatives are always on hand, and filled with great zeal to see that you make no mistakes,

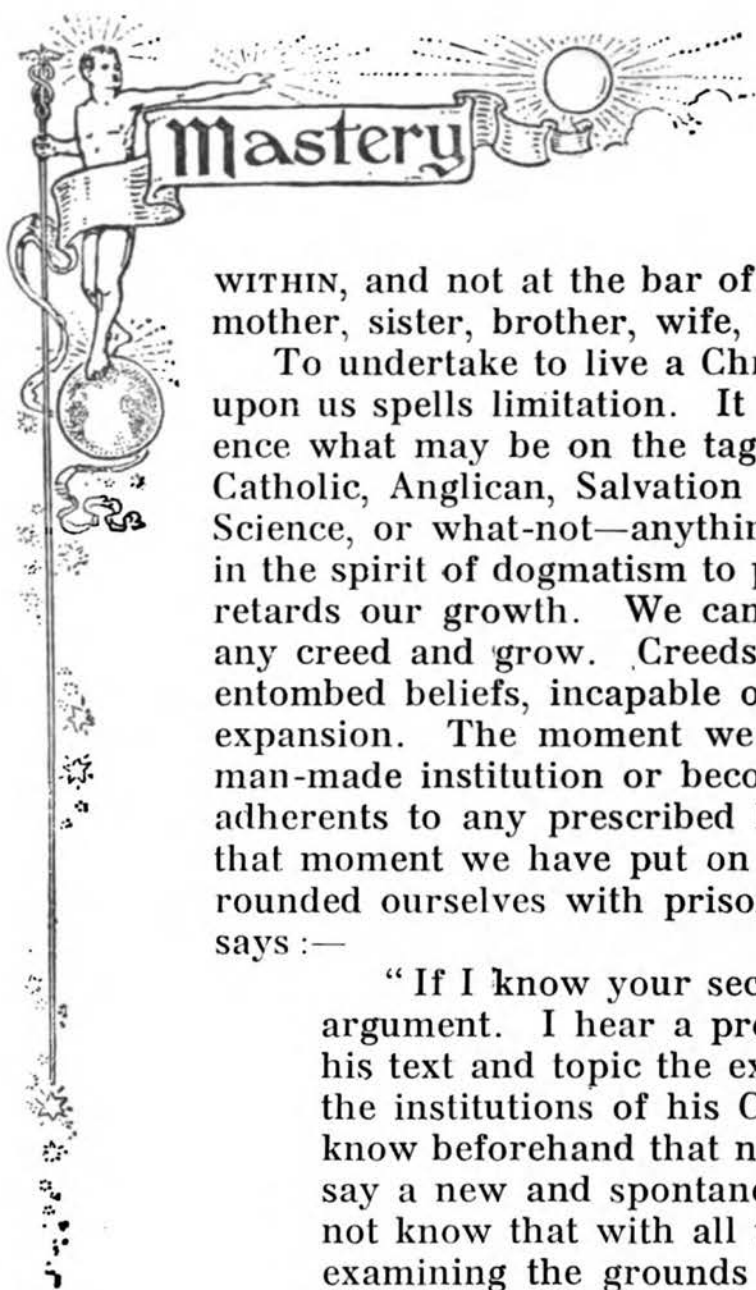


When you begin tinkering with your religion, you will discover that those who love you are more intensely interested in you than you have ever thought possible. The great problem in life with many people is how to live their life with freedom to worship God after the dictates of their own conscience, and not be pestered by friends and relatives.

"How can I secure the liberty to live my life?" There is another question of equal importance to the honest soul, viz.: "How can I live my life in accordance with my ideals and yet not offend those about me or be hampered in any way by the thoughts and conditions of others?"

In the hope of shedding some light upon this subject, I wish to direct your attention to a few points. First, it is impossible for us to live our lives without liberty. Every human soul demands absolute freedom. There must be no individual on this earth, father, mother, sister, brother, wife, or child with power to abridge our liberty. The very moment we allow any individual, society, organization, church, political party, or convention to in any way dictate or undertake to mould us into their way of thought or action, that moment we are in danger of becoming prisoners—slaves—of forfeiting our liberty, of giving up our freedom.

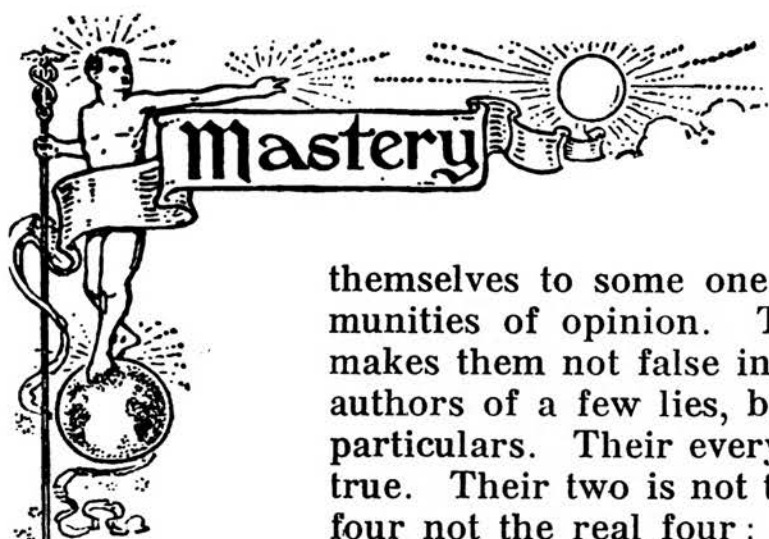
Every human soul is an expression of God, made in the image and likeness of God, and within the Holy of Holies of every soul God is! Every soul must stand or fall before the God



WITHIN, and not at the bar of judgment of father, mother, sister, brother, wife, or friend.

To undertake to live a Christ life with tags upon us spells limitation. It makes no difference what may be on the tag, Nonconformist, Catholic, Anglican, Salvation Army, Christian Science, or what-not—anything that undertakes in the spirit of dogmatism to put a tag upon us retards our growth. We cannot subscribe to any creed and grow. Creeds are crystallized, entombed beliefs, incapable of growth or expansion. The moment we subscribe to any man-made institution or become unquestioning adherents to any prescribed line of thought, that moment we have put on the brakes or surrounded ourselves with prison bars. Emerson says :—

“ If I know your sect, I anticipate your argument. I hear a preacher announce for his text and topic the expediency of one of the institutions of his Church. Do I not know beforehand that not possibly can he say a new and spontaneous word? Do I not know that with all this ostentation of examining the grounds of the institution he will do no such thing? Do I not know that he has pledged himself not to look but at one side—the permitted side—not as a man, but as a parish minister? He is a retained attorney, and these airs of the bench are the emptiest affectation. Well, most men have bound their eyes with one or another handkerchief, and attached

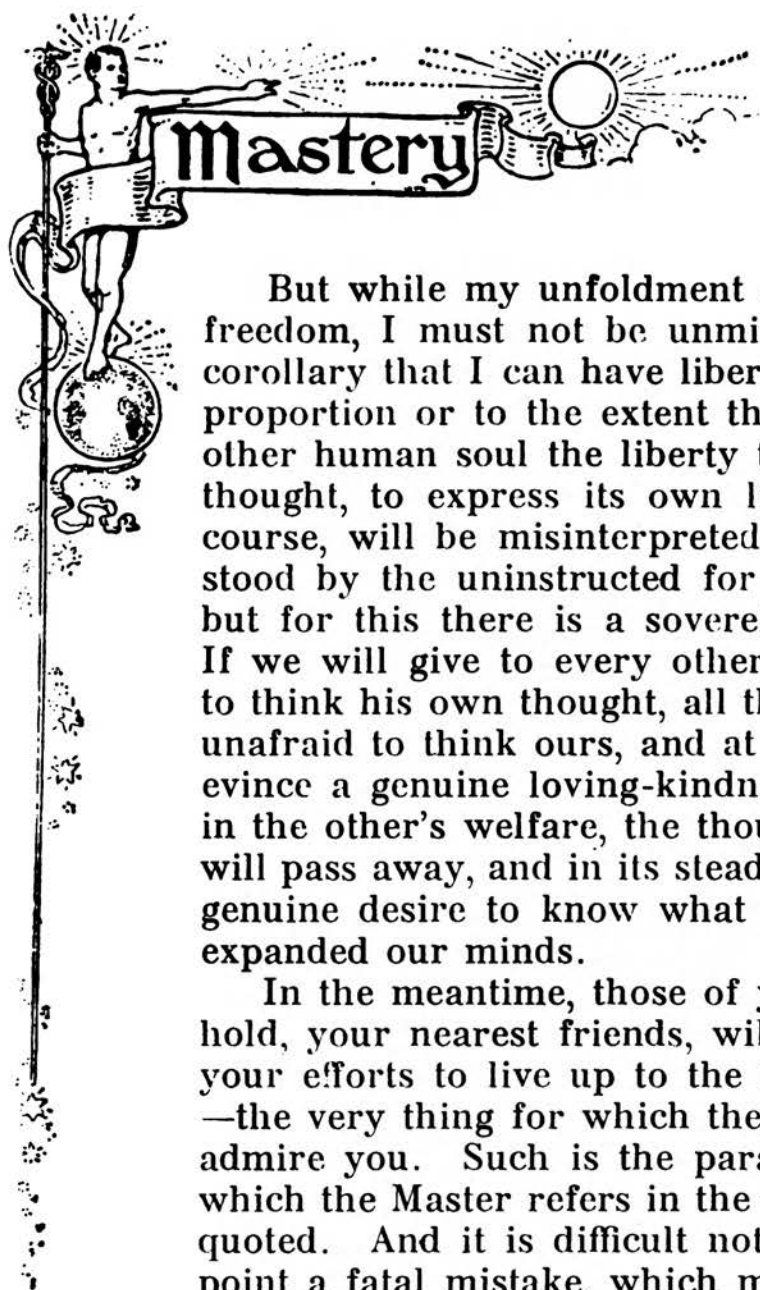


themselves to some one of these communities of opinion. This conformity makes them not false in a few particulars, authors of a few lies, but false in all particulars. Their every truth is not quite true. Their two is not the real two, their four not the real four: so that every word they say chagrins us, and we know not where to begin to set them right."

The moment the preacher or priest begins to do his own thinking, he transcends the bounds of the theology of his denomination, and then he is regarded as a heretic. And as nobody but the Church employs preachers, it requires a great deal of moral courage for one to think and preach along really progressive lines.

Freedom demands that not only must all stereotyped beliefs with their distinctive tags be taken off, but that all that sort of thing, usually termed consistency, must be laid to one side. If I believe a thing to be true to-day, in the language of Emerson, "I must speak it in words as hard as cannon-balls. If to-morrow I have a deeper, higher truth, again I must speak out my thought, though it may contradict everything I say to-day."

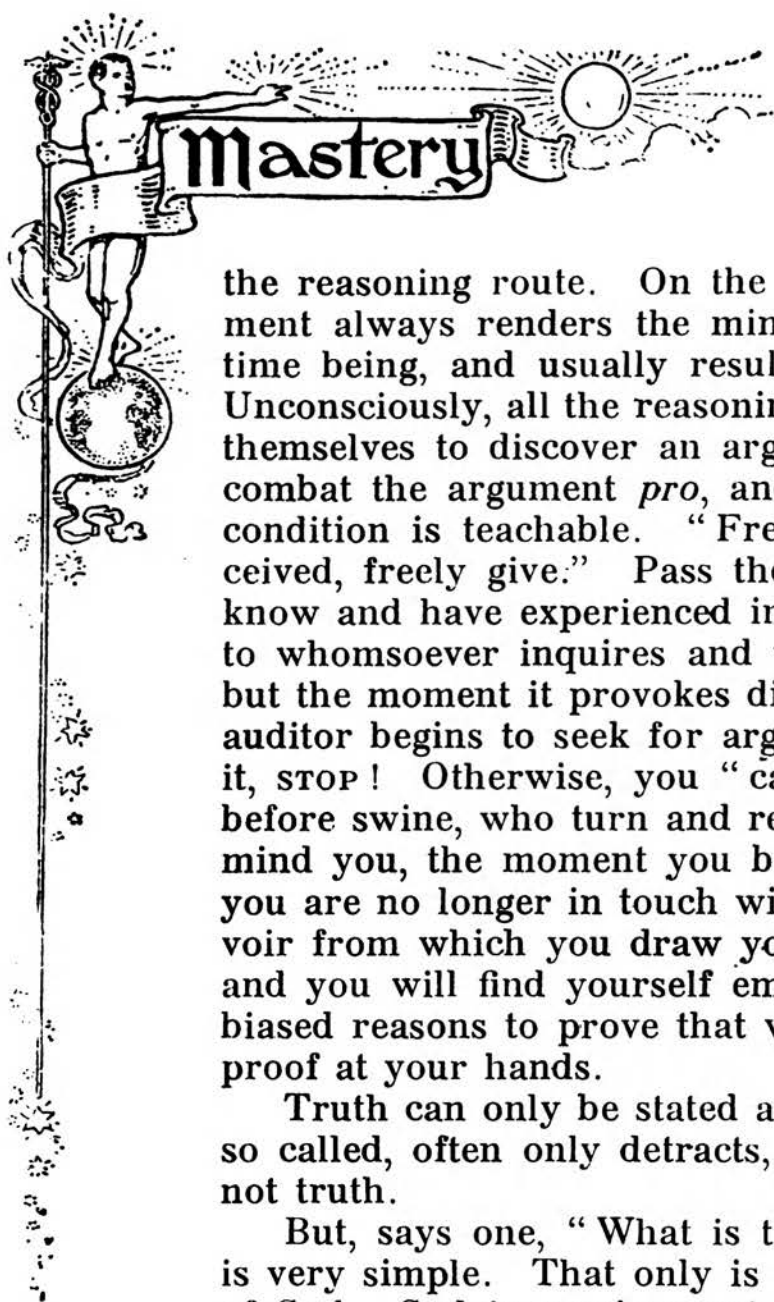
I must therefore be guided by the inner voice, and seek as companions in thought those who realize that "great is the mind that lets every other mind alone," those who are willing to teach or be taught, but do not seek to direct or dictate.



But while my unfoldment requires absolute freedom, I must not be unmindful of the corollary that I can have liberty only in exact proportion or to the extent that I grant to every other human soul the liberty to think its own thought, to express its own life. This, of course, will be misinterpreted and misunderstood by the uninstructed for indifference; but for this there is a sovereign remedy—*love*. If we will give to every other soul the liberty to think his own thought, all the while ourselves unafraid to think ours, and at the same time evince a genuine loving-kindness and interest in the other's welfare, the thought of indifference will pass away, and in its stead he will have a genuine desire to know what it is that has so expanded our minds.

In the meantime, those of your own household, your nearest friends, will be estranged by your efforts to live up to the highest within you—the very thing for which they should love and admire you. Such is the paradox of life to which the Master refers in the words above quoted. And it is difficult not to make at this point a fatal mistake, which must be avoided at all hazard if we do not wish to give offence and retard our own evolution. I refer to argument. Argument always harms, and never helps. It is purely mental, and all truth, to be really helpful, must come as an illumination and be realized.

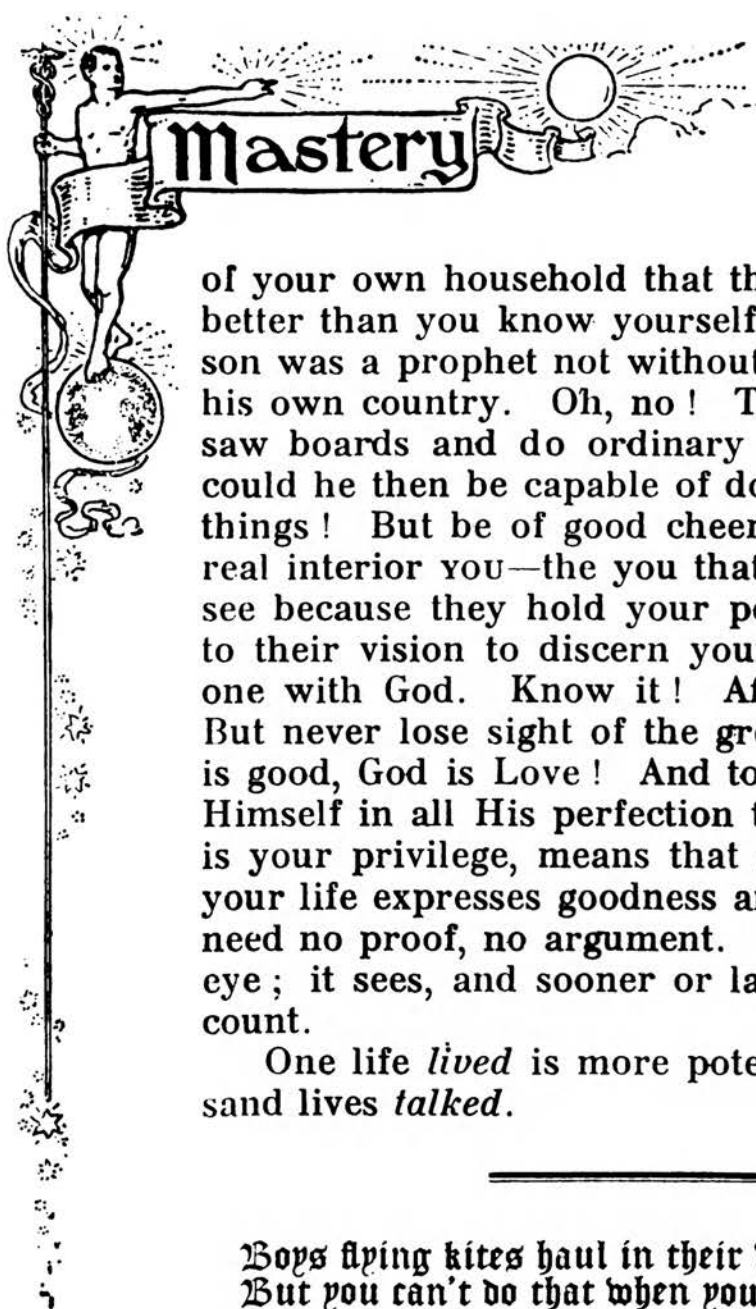
After the illumination we can comprehend it with our reasoning faculties, and can “give a reason”; but it never came originally via



the reasoning route. On the other hand, argument always renders the mind untrue for the time being, and usually results in prejudice. Unconsciously, all the reasoning faculties marshal themselves to discover an argument *con* to combat the argument *pro*, and no mind in this condition is teachable. "Freely ye have received, freely give." Pass the truth that you know and have experienced in your own life on to whomsoever inquires and wants to know; but the moment it provokes dissension and your auditor begins to seek for arguments to combat it, stop! Otherwise, you "cast your pearls before swine, who turn and rend you." For, mind you, the moment you begin to argue, you are no longer in touch with the great reservoir from which you draw your illumination, and you will find yourself employing untruthful, biased reasons to prove that which requires no proof at your hands.

Truth can only be stated and *lived*. "Proof," so called, often only detracts, and renders truth not truth.

But, says one, "What is truth?" Truth is very simple. That only is truth that is true of God. God is omnipresent. He is all there is of you. And you have found "the truth that sets you free" when you have ceased thinking or saying anything about yourself or your neighbour that you would not say of God. You may rest assured that the moment you go to affirming of yourself that which you are expected to affirm only of God, there will be some people



of your own household that think they know you better than you know yourself. The carpenter's son was a prophet not without honour save in his own country. Oh, no! They had seen him saw boards and do ordinary things, and how could he then be capable of doing extraordinary things! But be of good cheer! Know that the real interior you—the you that the family cannot see because they hold your personality too close to their vision to discern your individuality—is one with God. Know it! Affirm it! Live it! But never lose sight of the great truth that God is good, God is Love! And to let Him manifest Himself in all His perfection through you, which is your privilege, means that every moment of your life expresses goodness and love! These need no proof, no argument. The world is an eye; it sees, and sooner or later your life will count.

One life *lived* is more potential than a thousand lives *talked*.

Boys flying kites haul in their white-winged birds,
But you can't do that when you're flying words.

WILL CARLETON.

If I knew you, and you knew me,
And both of us could clearly see,
And with an inner sight divine,
The meaning of your heart—and mine—
I'm sure that we would differ less,
And clasp our hands in friendliness.

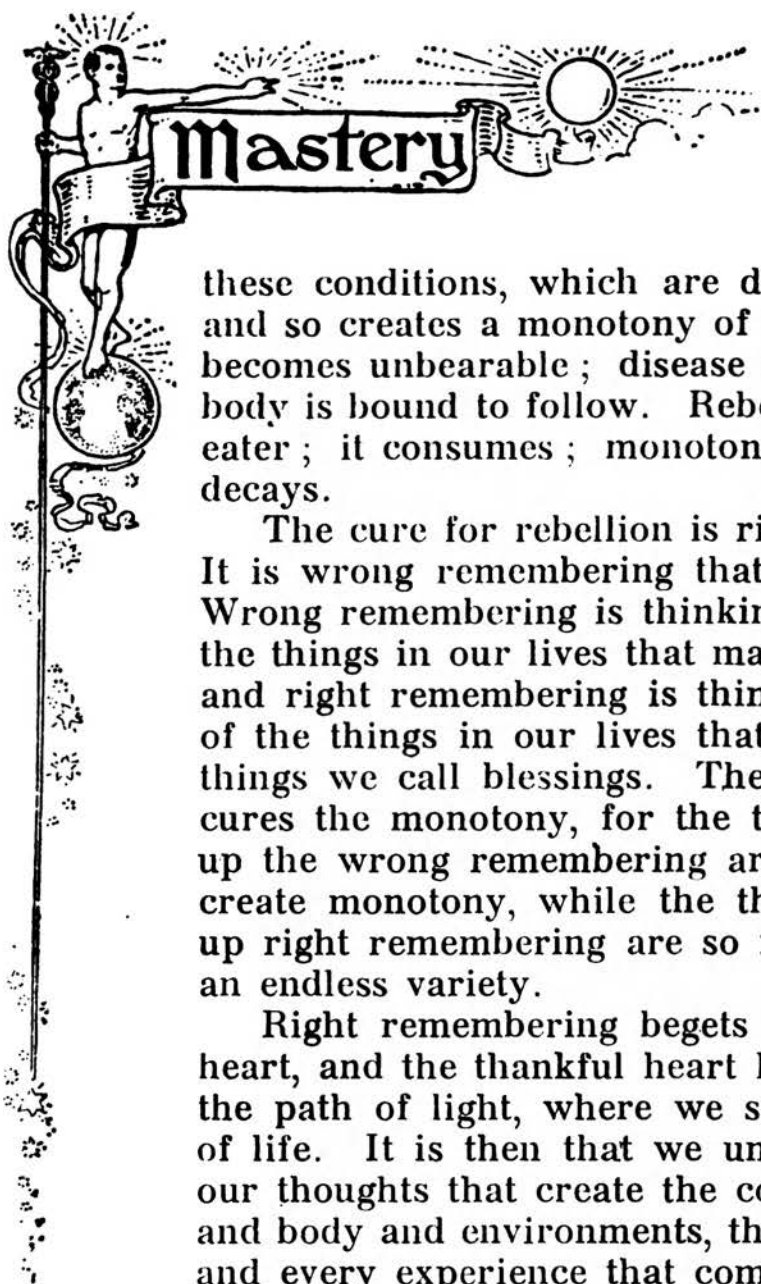
RIGHT REMEMBERING.

BY MABEL GIFFORD SHINE.

POSITIVE thinking opens the eyes ; positive thinking is growth, and growth is progress, and we progress along the lines of our thinking. Negative thought shuts us in, positive thought opens out and up, and we see what previously we had missed.

There is a terrible monotony in the city to some people, as terrible as the monotony of a desert. Monotony is a state of mind ; there is no monotony anywhere, except in the mind. A man enclosed between the narrow walls of a cell finds riches in his mind of which he had not previously dreamed, or had been too busy to give attention, while outside in God's free air, with all God's world and man's world around him, another finds life dull, monotonous, and profitless. Monotony is a disease of the mind, which is bred by no thinking or wrong thinking.

The woman in the log cabin on the edge of the forest is surrounded with a wealth of variety, but her mind is glued to the round of her daily duties, and she never looks outside with seeing eyes ; there is no interest anywhere. This woman lives in a chronic rebellion against



these conditions, which are distasteful to her, and so creates a monotony of life which at last becomes unbearable ; disease of both mind and body is bound to follow. Rebellion is a fire-eater ; it consumes ; monotony is stagnation ; it decays.

The cure for rebellion is right remembering. It is wrong remembering that coddles rebellion. Wrong remembering is thinking constantly of the things in our lives that make us unhappy, and right remembering is thinking constantly of the things in our lives that make us happy—things we call blessings. The same thinking cures the monotony, for the things that make up the wrong remembering are so few they create monotony, while the things that make up right remembering are so many they create an endless variety.

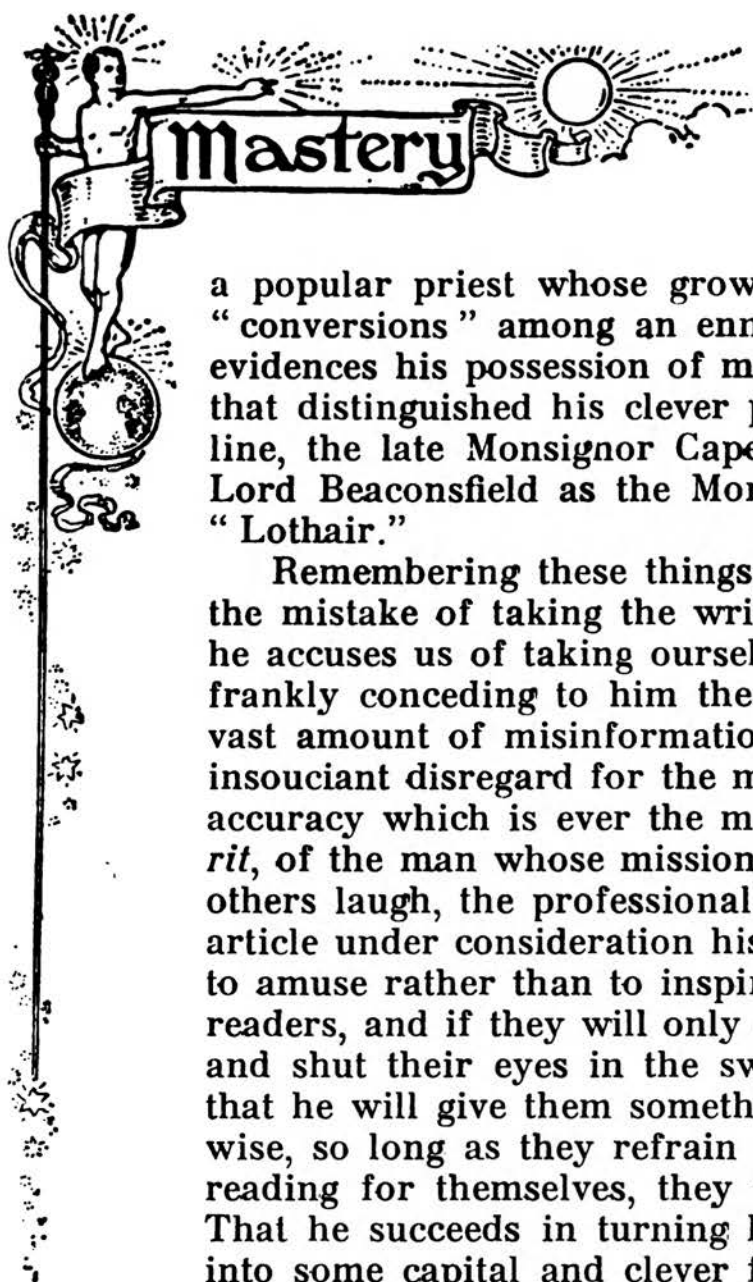
Right remembering begets the thankful heart, and the thankful heart leads us out into the path of light, where we see the meanings of life. It is then that we understand that it is our thoughts that create the conditions of mind and body and environments, that determines each and every experience that comes to us. When we have come so far along the path we stop rebelling, and begin practising right thinking. When we see that we are creating our own troubles, we stop rebelling, and set about getting ourselves right.

And as the mind changes, the physical ills corresponding to the previous conditions gradually fade away and the new man appears.

CATHOLICISM WITHOUT CATHOLICITY.

THE central idea of New Thought, so far as one can talk of the central idea of anything so nebulous, seems to be a pretentious sort of Mark Tapleyism divested of all its natural charm because it takes itself so seriously and is made ridiculous by conscious affectation."

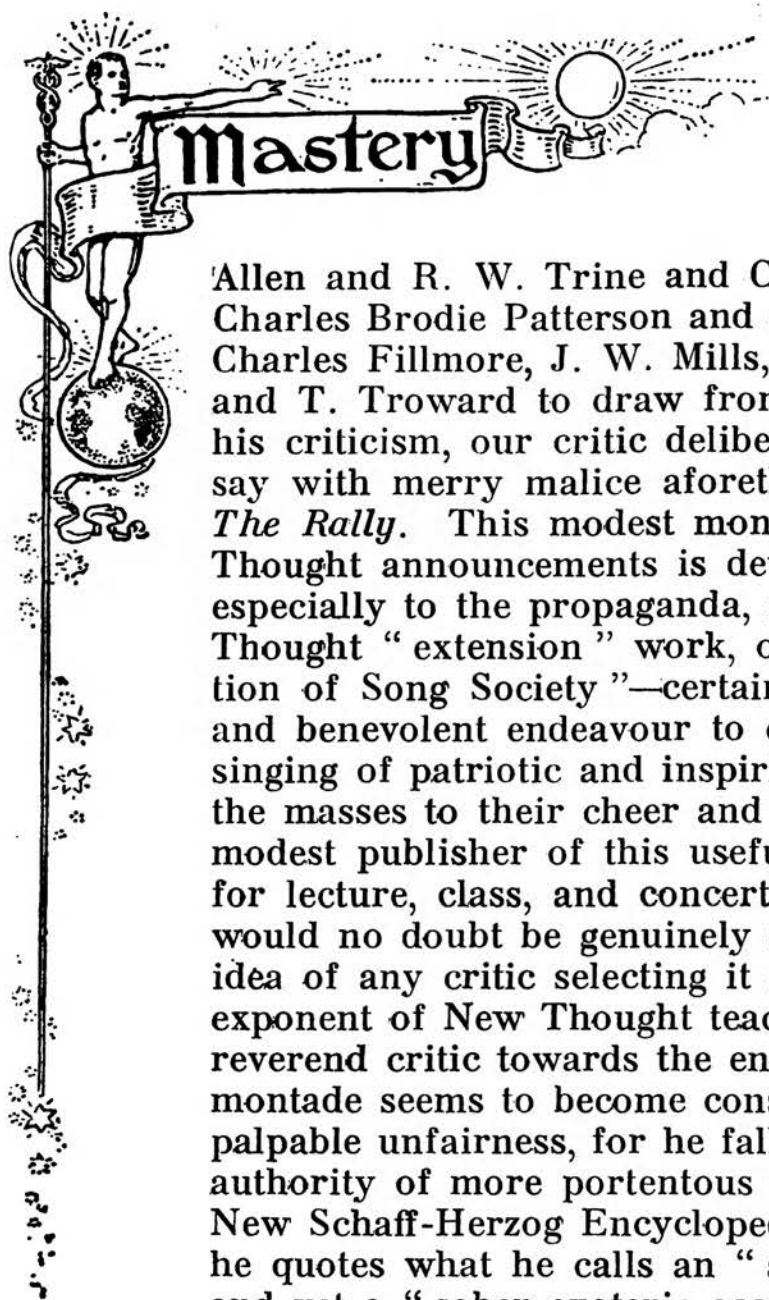
This pompous pronouncement appears in the course of five pages of persiflage which lightly consigns the New Thought movement of the age (of which Emerson was the real father and which owes to him more than to any other the fecund and fruitful flowering and fruitage of its robust and reliant optimism) to the limbo of a "ridiculous Mark Tapleyism," appealing only to "the astonishing folly and gullibility of the ordinary half-educated religious eclectic." What is significant is that the article appears under the heading "Eddyism Without Mrs. Eddy" in the February number of *The Month*, a critical review written, apparently, by Catholic clerics for Catholic laymen. This particular pastor of his flock (seemingly forgetful of his Master's monition to feed His sheep in love and truth and that he who calls his brother a fool is in danger of the judgment) is identified by his initials as



a popular priest whose growing record for "conversions" among an ennuied aristocracy evidences his possession of much of the charm that distinguished his clever predecessor in this line, the late Monsignor Capel, immortalized by Lord Beaconsfield as the Monsignor Catesby of "Lothair."

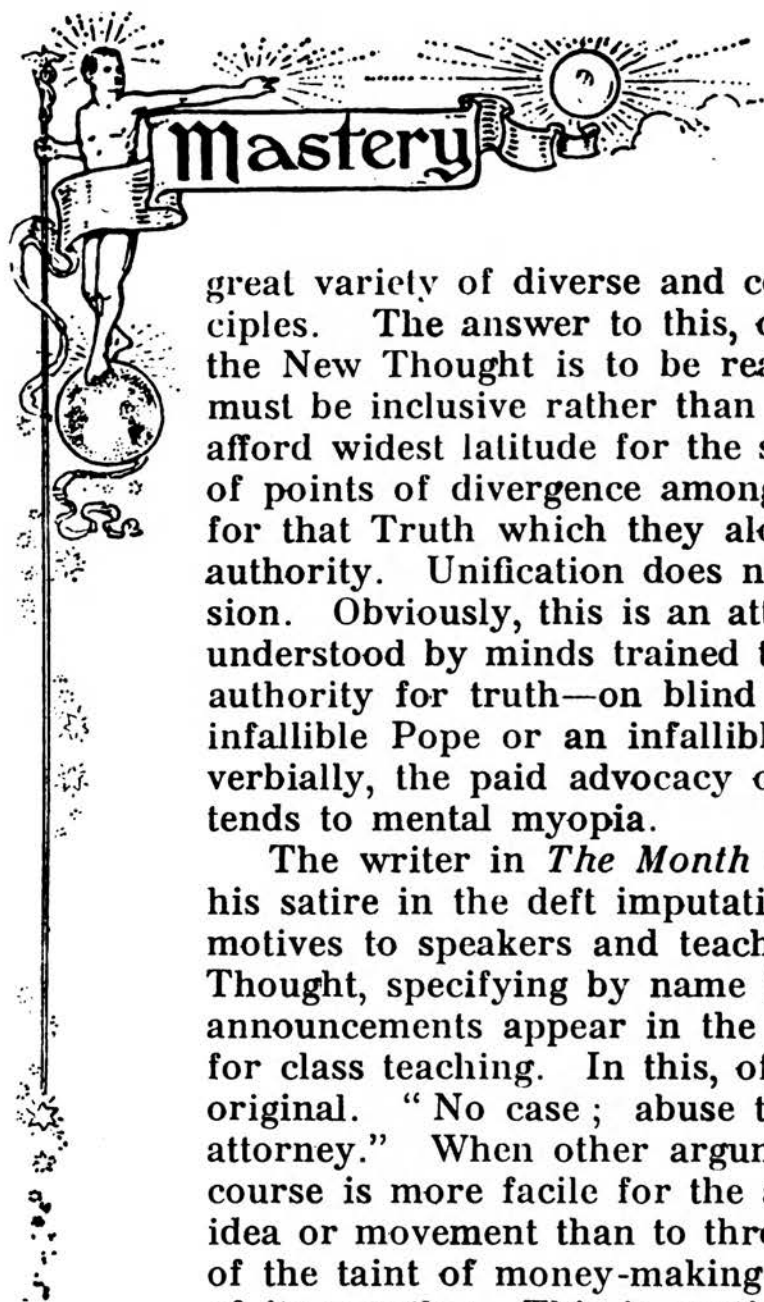
Remembering these things, we shall avoid the mistake of taking the writer as seriously as he accuses us of taking ourselves and our work, frankly conceding to him the possession of a vast amount of misinformation and that insouciant disregard for the mere detail of accuracy which is ever the mark of *l'homme qui rit*, of the man whose mission in life is to make others laugh, the professional humorist. In the article under consideration his object is plainly to amuse rather than to inspire or inform his readers, and if they will only open their mouths and shut their eyes in the sweet confidence that he will give them something to make them wise, so long as they refrain from thinking or reading for themselves, they will be amused. That he succeeds in turning his phrase-making into some capital and clever fooling, and so contributes to the gaiety of nations, will be pleasantly recognized at least by those New Thoughters in whom the tendency to take themselves seriously has not destroyed all vestiges of the heaven-born sense of humour.

Can we help smiling at the very start on finding that, with the writings of Emerson and of William James, of Horatio Dresser and James



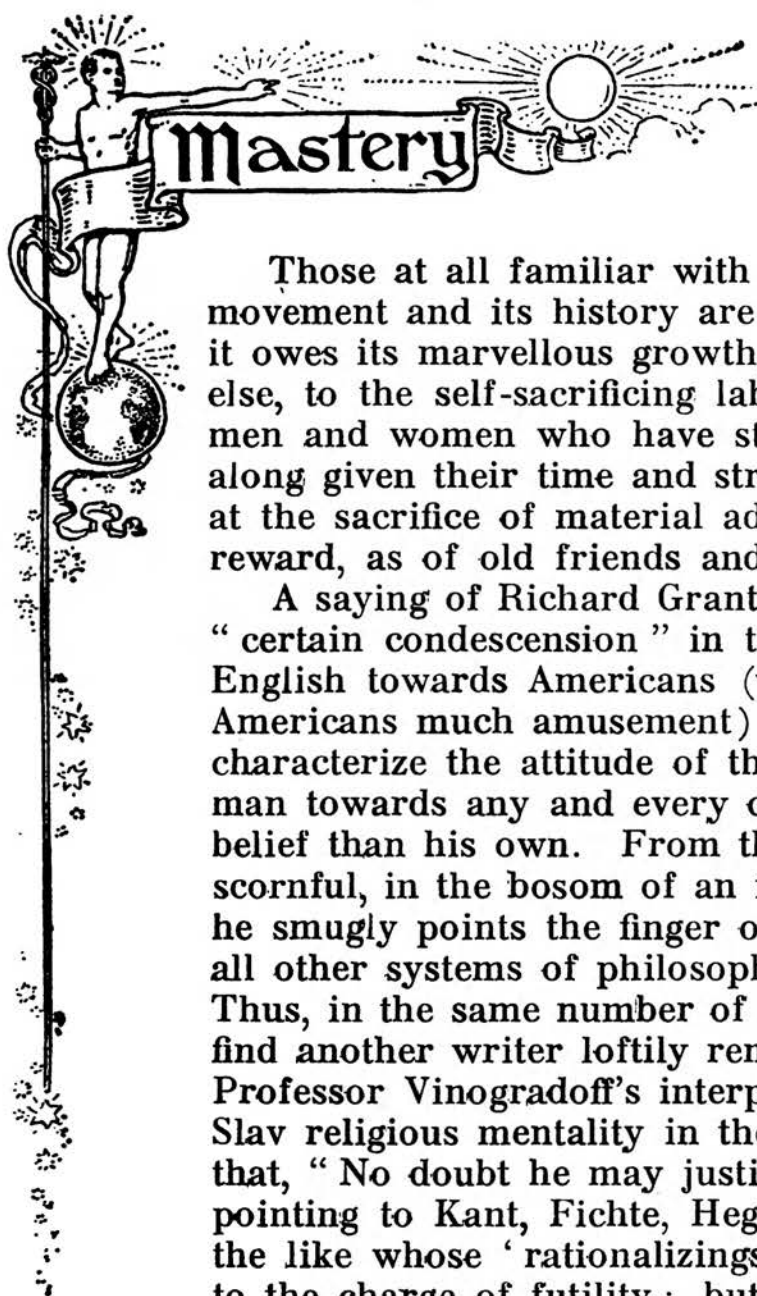
Allen and R. W. Trine and C. D. Larson and Charles Brodie Patterson and O. S. Marden, Charles Fillmore, J. W. Mills, R. Heber Newton, and T. Troward to draw from for basis of his criticism, our critic deliberately—shall we say with merry malice aforethought?—selects *The Rally*. This modest monthly leaflet of New Thought announcements is devoted more especially to the propaganda, as a bit of New Thought “extension” work, of the “Restoration of Song Society”—certainly a very amiable and benevolent endeavour to encourage the singing of patriotic and inspiring ballads among the masses to their cheer and uplift. The modest publisher of this useful little medium for lecture, class, and concert announcements would no doubt be genuinely astonished at the idea of any critic selecting it as the accredited exponent of New Thought teaching. The reverend critic towards the end of hisrodomontade seems to become conscious of this palpable unfairness, for he falls back upon an authority of more portentous title, to wit, the New Schaff-Herzog Encyclopedia, from which he quotes what he calls an “appreciation” and yet a “sober exoteric account,” as being “in entire accord with” his “own independent impressions.” Is it not to laugh again when we find the devil quoting scripture or a Catholic priest the work of Lutheran theologians?

The nub of this citation deals with the now very familiar criticism of New Thought as a philosophy lacking unity and presenting a



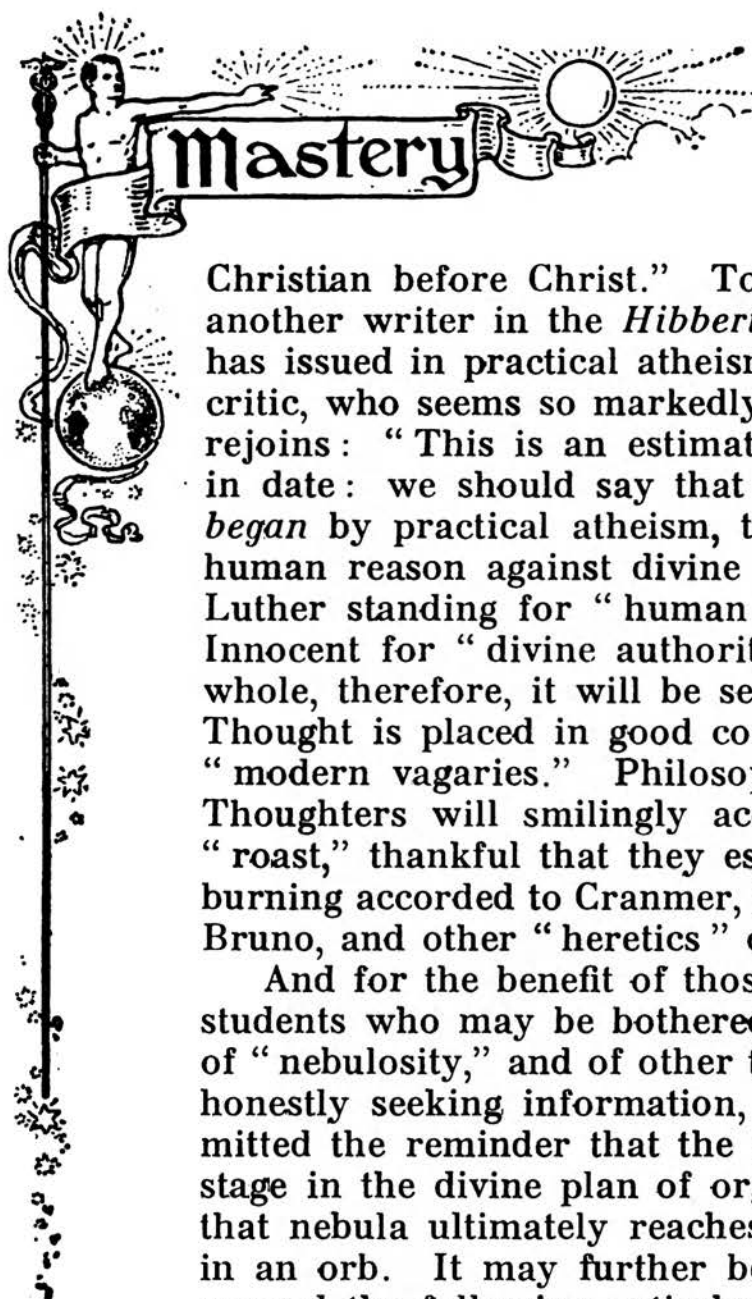
great variety of diverse and contradictory principles. The answer to this, of course, is that if the New Thought is to be really unitary, it must be inclusive rather than exclusive and so afford widest latitude for the sincere discussion of points of divergence among honest seekers for that Truth which they alone take for authority. Unification does not mean suppression. Obviously, this is an attitude not easily understood by minds trained to dependence on authority for truth—on blind obedience to an infallible Pope or an infallible Bible. Proverbially, the paid advocacy of an institution tends to mental myopia.

The writer in *The Month* expends much of his satire in the deft imputation of mercenary motives to speakers and teachers in the New Thought, specifying by name those whose announcements appear in the *Rally*, with fees for class teaching. In this, of course, he is not original. "No case; abuse the plaintiff's attorney." When other arguments fail, no course is more facile for the assailant of a new idea or movement than to throw out insinuations of the taint of money-making in the motives of its apostles. This is particularly easy for the incumbent of a fat benefice, enjoying a comfortable income for his advocacy of an institution that pays him out of funds often exacted from the hands of the toilers by any indirection; an institution marketing masses for the repose of the dead and which for years openly sold "indulgences."



Those at all familiar with the New Thought movement and its history are well aware that it owes its marvellous growth, more than aught else, to the self-sacrificing labours of noble men and women who have steadily and straight along given their time and strength to the work at the sacrifice of material advantage and reward, as of old friends and associations.

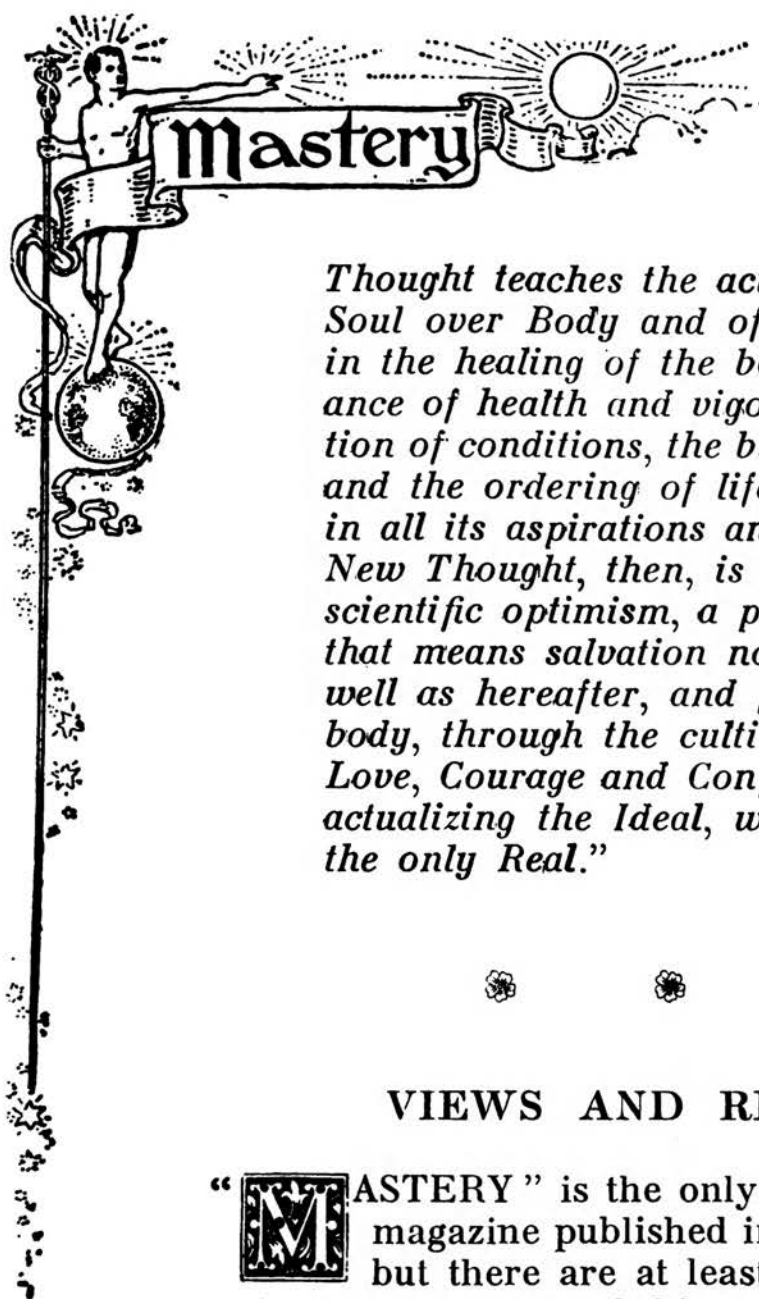
A saying of Richard Grant White as to that "certain condescension" in the attitude of the English towards Americans (which affords Americans much amusement) would seem to characterize the attitude of the average churchman towards any and every other faith and belief than his own. From the seat of the scornful, in the bosom of an infallible Church, he smugly points the finger of condemnation at all other systems of philosophy or morals. Thus, in the same number of *The Month* we find another writer loftily remarking, apropos of Professor Vinogradoff's interpretation of the Slav religious mentality in the *Hibbert Journal*, that, "No doubt he may justify himself by pointing to Kant, Fichte, Hegel, Spinoza, and the like whose 'rationalizings' are open enough to the charge of futility; but he should remember that Aristotle (whom St. Thomas baptized) still lives in the Church's philosophy, the one system that has stood the test of time and that recognizes at once the powers and the limits of reason." One shudders to think what would have become of Aristotle if good St. Thomas had not pronounced him "a



Christian before Christ." To the suggestion of another writer in the *Hibbert* that Protestantism has issued in practical atheism, this "Catholic" critic, who seems so markedly to lack catholicity, rejoins: "This is an estimate which errs only in date: we should say that Protestantism *began* by practical atheism, the rebellion of human reason against divine authority"—Luther standing for "human reason" and Pope Innocent for "divine authority"! On the whole, therefore, it will be seen that New Thought is placed in good company among "modern vagaries." Philosophic New Thinkers will smilingly accept this polemical "roast," thankful that they escape the cruder burning accorded to Cranmer, to Joan of Arc, to Bruno, and other "heretics" of an earlier day.

And for the benefit of those New Thought students who may be bothered by the accusation of "nebulosity," and of other truth-seekers honestly seeking information, we may be permitted the reminder that the nebulous is a stage in the divine plan of organization and that nebula ultimately reaches perfect coherence in an orb. It may further be worth while to append the following entirely "unofficial" and purely tentative and non-dogmatic definition of New Thought up to date, prevising that as New Thought is a vital and growing philosophy of life, its definition must expand with its growth:—

"Recognizing the present and continuing immanence of the Infinite and Universal Mind men call God, the New



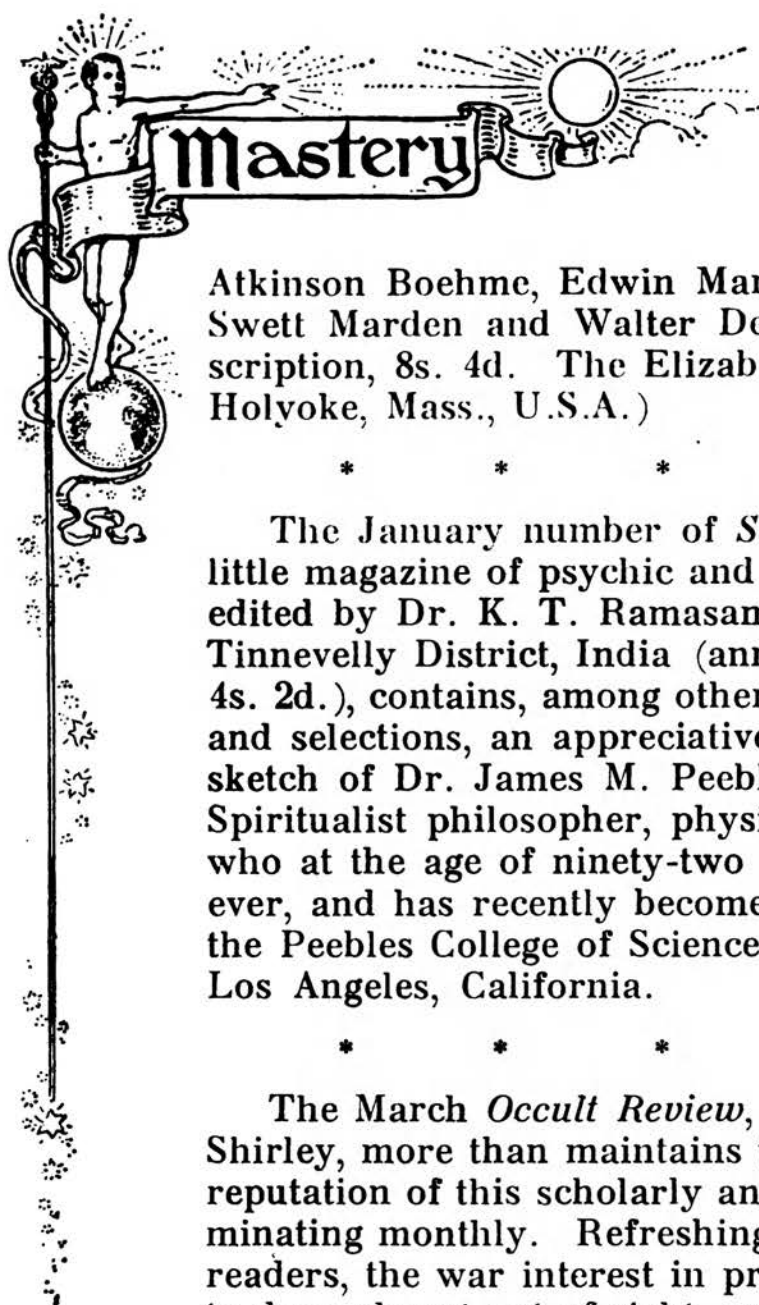
Thought teaches the actual supremacy of Soul over Body and of Mind over Matter, in the healing of the body, the maintenance of health and vigour, the harmonization of conditions, the building of character, and the ordering of life to nobler ends in all its aspirations and achievements; New Thought, then, is organized and scientific optimism, a practical philosophy that means salvation now and here, as well as hereafter, and for both soul and body, through the cultivation of Faith and Love, Courage and Confidence, so actualizing the Ideal, which is after all the only Real."

P. T.



VIEWS AND REVIEWS.

"**M**ASTERY" is the only New Thought magazine published in the British Isles, but there are at least half a hundred pulsating conveyors of this grand movement in America. And among those that come to our table we find none more vibrant with life than the brave and breezy *Nautilus*, edited by Elizabeth and William Towne, a splendidly matched team. Among the contributors to this always interesting and helpful monthly are Ella Wheeler Wilcox, Horatio W. Dresser, Kate



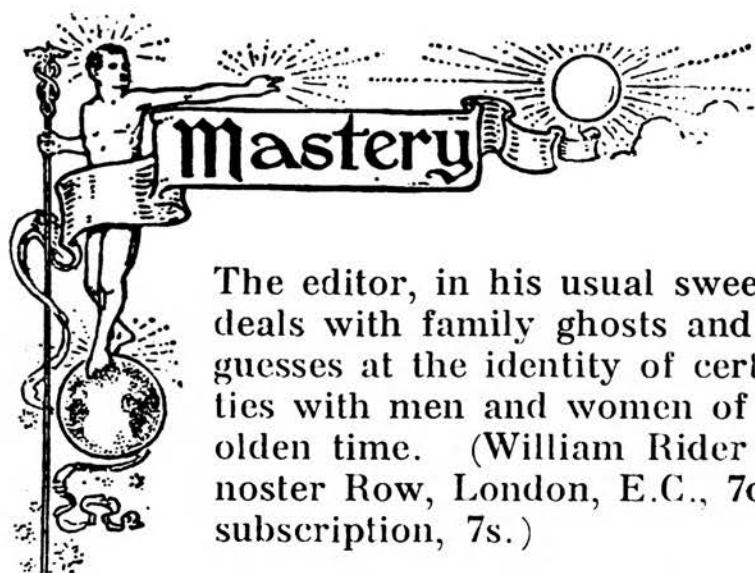
Atkinson Boehme, Edwin Markham, Orrison Swett Marden and Walter Devoe. (Yearly subscription, 8s. 4d. The Elizabeth Towne Co., Holyoke, Mass., U.S.A.)

* * * * *

The January number of *Self-Culture*, the little magazine of psychic and occult science edited by Dr. K. T. Ramasami at Kizhanattam, Tinnevely District, India (annual subscription, 4s. 2d.), contains, among other interesting articles and selections, an appreciative biographical sketch of Dr. James M. Peebles, the famous Spiritualist philosopher, physician, and traveller, who at the age of ninety-two is more active than ever, and has recently become the president of the Peebles College of Science and Philosophy in Los Angeles, California.

* * * * *

The March *Occult Review*, edited by Ralph Shirley, more than maintains the well-earned reputation of this scholarly and always illuminating monthly. Refreshingly for most readers, the war interest in prophecies is allowed to drop almost out of sight, and we are treated to articles of permanent interest in less tense mood by Dr. Helen Bouchier, Reginald B. Span, Arthur Edward Waite, Ella Adelia Fletcher, and Gerald Arundel on such topics as "The Ethereal Plane," "Subtle Occult Influences," "The Prophecy of St. Malachi," "The Rhythm and Colour of Life," and "Buddhist Psychology."



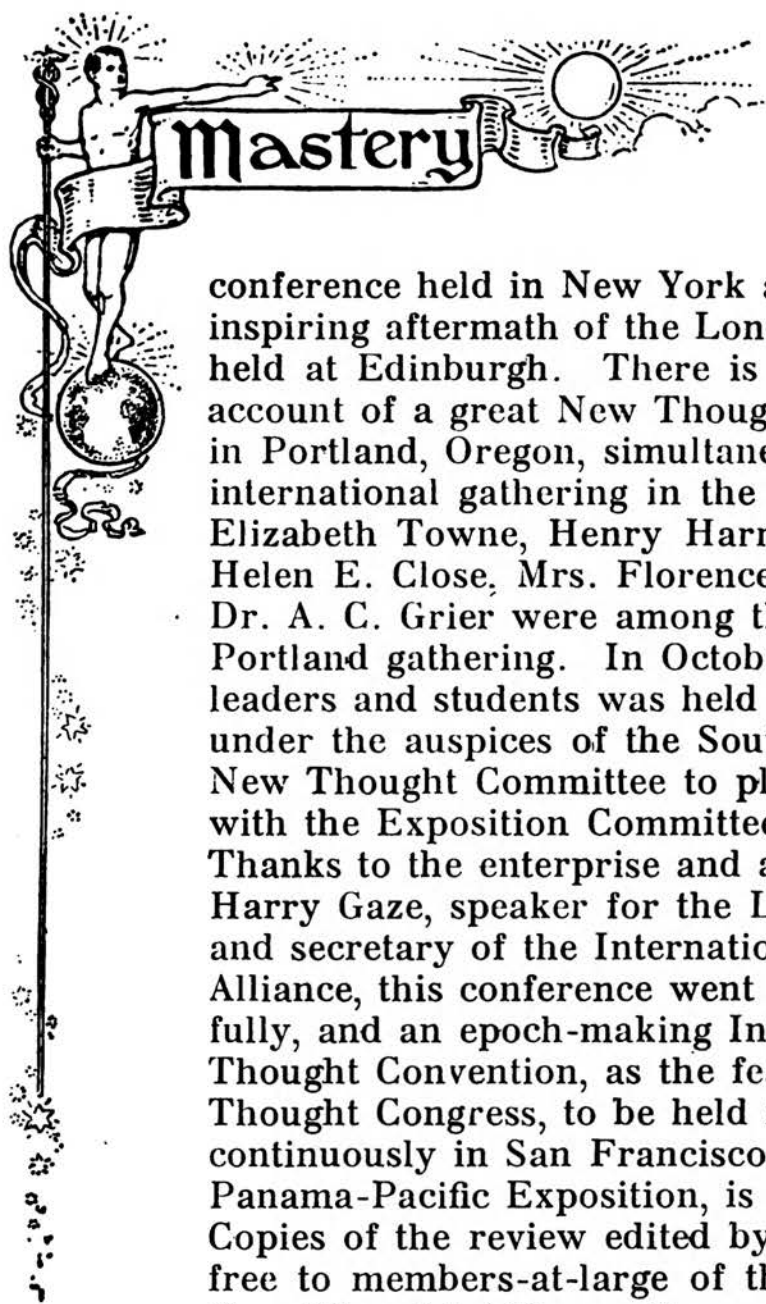
The editor, in his usual sweetly reasonable style, deals with family ghosts and a reincarnationist's guesses at the identity of certain modern celebrities with men and women of renown in the olden time. (William Rider & Son, Ltd., Paternoster Row, London, E.C., 7d. net; annual subscription, 7s.)

* * * * *

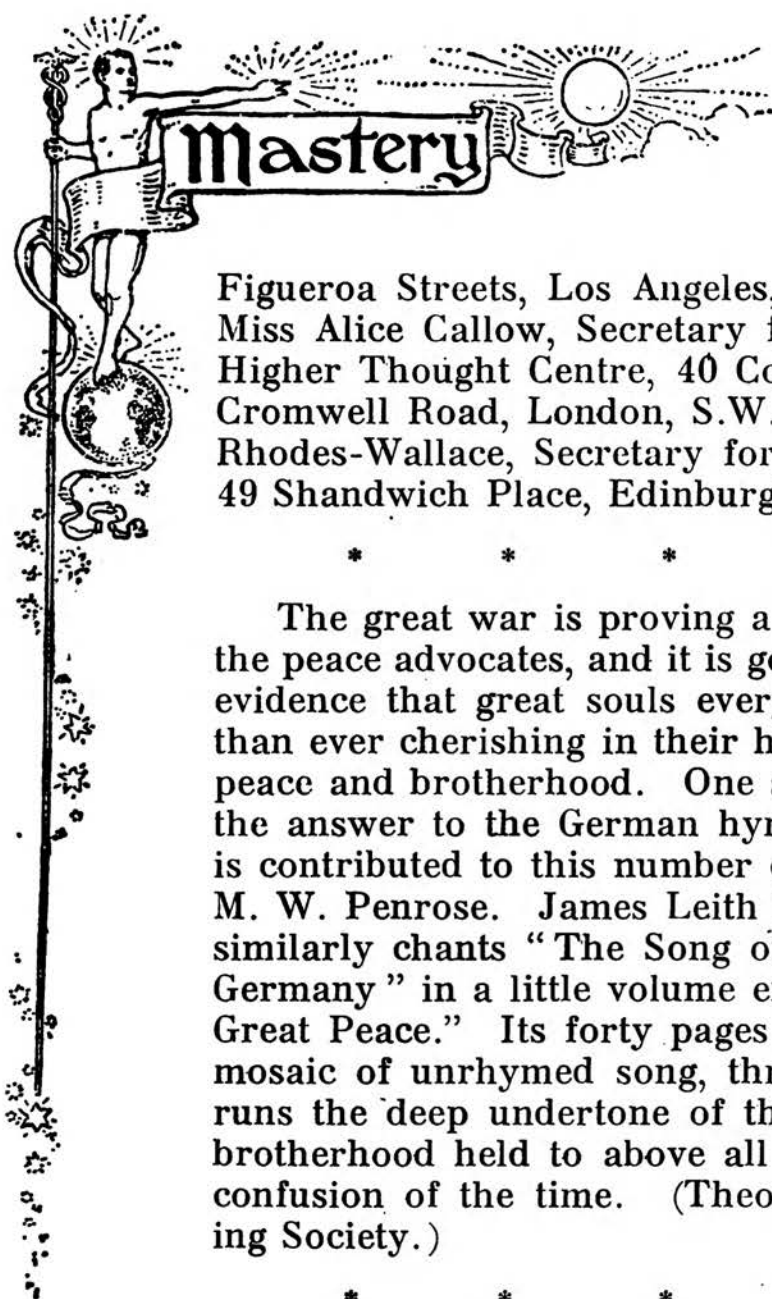
Britain is being freed from superstitions, medical as well as theological, more rapidly than any other nation on earth. An excellent instance of this march of mind is the argument furnished by the latest published return of the Registrar-General (that for 1912), which shows that the total number of people who died from small-pox in that year in England and Wales was nine, four of whom had been vaccinated. In the same year ten persons died from the effects of vaccination. The total emancipation of the nation from bondage to the barbarous fetish of vaccination is plainly in sight.

* * * * *

The International New Thought Review is the title of a brightly edited and artistically printed little magazine that comes to us from Los Angeles, California. It is the official organ of the International New Thought Alliance, organized at the convention held in London last June, and proves an invaluable record of organization activities. Numbers already issued contain excellent accounts of the preliminary



conference held in New York and the delightfully inspiring aftermath of the London convention held at Edinburgh. There is also an interesting account of a great New Thought Convention held in Portland, Oregon, simultaneously with the international gathering in the British metropolis. Elizabeth Towne, Henry Harrison Brown, Mrs. Helen E. Close, Mrs. Florence Crawford, and Dr. A. C. Grier were among the speakers at this Portland gathering. In October a conference of leaders and students was held in Los Angeles under the auspices of the Southern California New Thought Committee to plan co-operation with the Exposition Committee in San Francisco. Thanks to the enterprise and activity of Mr. Harry Gaze, speaker for the Los Angeles group, and secretary of the International New Thought Alliance, this conference went off most successfully, and an epoch-making International New Thought Convention, as the feature of the New Thought Congress, to be held for several weeks continuously in San Francisco during the great Panama-Pacific Exposition, is now assured. Copies of the review edited by Mr. Gaze are sent free to members-at-large of the International New Thought Alliance, thus enabling them to keep posted as to all arrangements for the great gathering in San Francisco and other activities of the international body and its various branches throughout the world. Membership has been placed at the nominal fee of five shillings, which may be sent with application direct to Mr. Harry Gaze, International Secretary, Eighteenth and



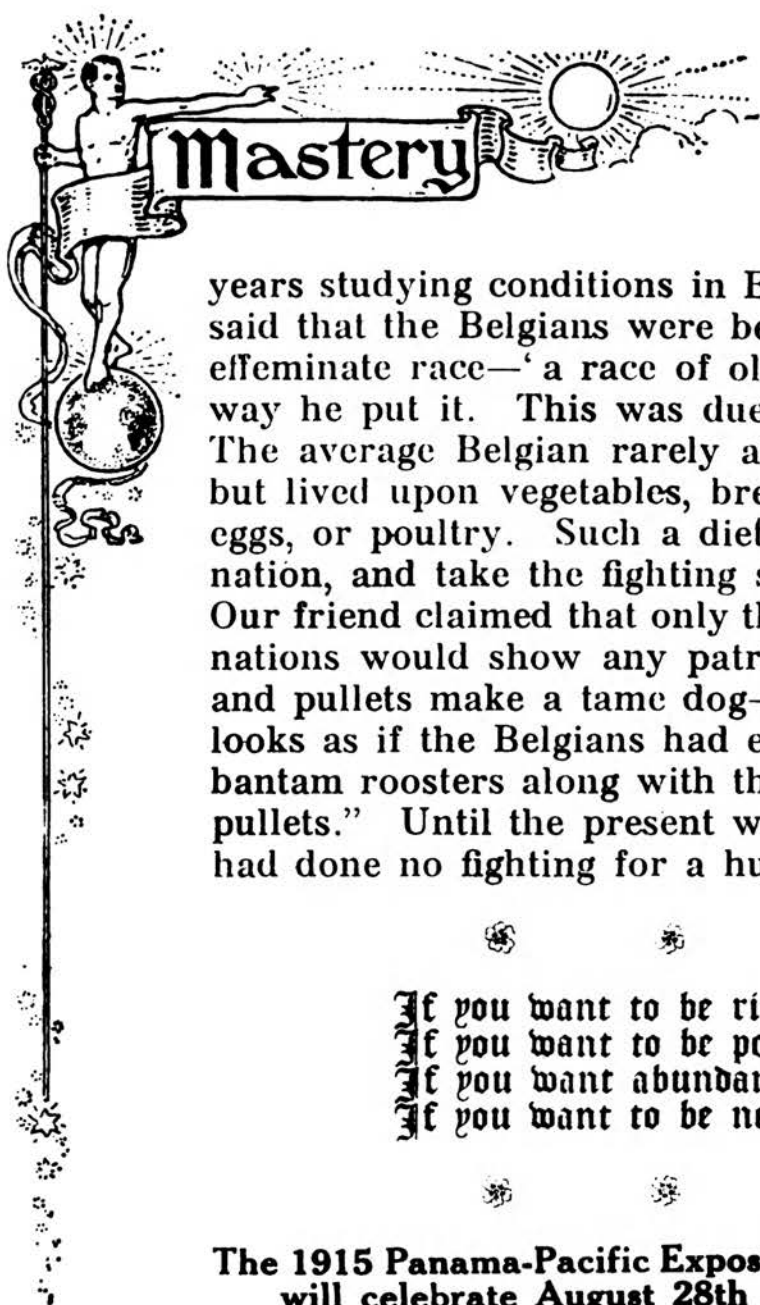
Figueroa Streets, Los Angeles, California, or to Miss Alice Callow, Secretary for England, Higher Thought Centre, 40 Courtfield Gardens, Cromwell Road, London, S.W., or Mrs. Helen Rhodes-Wallace, Secretary for Scotland, 49 Shandwich Place, Edinburgh.

* * * * *

The great war is proving a testing time for the peace advocates, and it is good to find frequent evidence that great souls everywhere are more than ever cherishing in their hearts the ideals of peace and brotherhood. One such evidence is the answer to the German hymn of hate which is contributed to this number of MASTERY by M. W. Penrose. James Leith Macbeth Bain similarly chants "The Song of My Love to Germany" in a little volume entitled "The Great Peace." Its forty pages form a veritable mosaic of unrhymed song, through all of which runs the deep undertone of the spirit of true brotherhood held to above all the tumult and confusion of the time. (Theosophical Publishing Society.)

* * * * *

The editor of the *Rural New Yorker* raises the very pertinent question as to the whereabouts of those wondrous wise philosophers who have seen the Belgian people going to the bow-wows because they were a race of non-meat eaters. "Just a few years ago," he says, "we had a visit from a scientific gentleman who had spent some



years studying conditions in Europe. This man said that the Belgians were becoming a weak, effeminate race—'a race of old women' was the way he put it. This was due to diet, he said. The average Belgian rarely ate 'good red meat,' but lived upon vegetables, bread, cheese, and eggs, or poultry. Such a diet would tame any nation, and take the fighting spirit out of them. Our friend claimed that only the large meat-eating nations would show any patriotism—'potatoes and pullets make a tame dog—not a fighter.' It looks as if the Belgians had eaten a few roast bantam roosters along with their potatoes and pullets." Until the present war the Belgians had done no fighting for a hundred years.

If you want to be rich—Gibe?
If you want to be poor—Grasp?
If you want abundance—Scatter?
If you want to be needy—Hoard?

The 1915 Panama-Pacific Exposition in San Francisco will celebrate August 28th as **NEW THOUGHT DAY**. The California New Thought Exposition Committee hopes to meet you there, and it invites every reader of "Mastery" to attend the International New Thought Congress to be held in San Francisco from August 30th to September 5th, 1915, inclusive. Particulars can be had of the Secretary of the Committee, Mrs. Alice Thompson, 617 Shreve Bldg., San Francisco, California, U.S.A.

MASTERY ADVERTISER.

NEW PUBLICATIONS

CHRIST OR KAISER ?

The Great War's Main Issue

By PAUL TYNER

Author of "The Living Christ," etc.

The Lord Mayor of London (Right Hon. Charles Johnston) writes :—

The address should provide an important and valuable aid to recruiting in the interests of justice and right.

Scrutator in the "Occult Review" :—

Democracy against Despotism? Shall Christendom stand up a free people or for ever be dominated by the will and ambition of a single man? We have to choose between Freedom and Slavery, not only Political, but Moral and Spiritual also. The author of this essay has centred his thought upon the main issue of the Great War; he has written clearly and cogently, and his words will be a stimulus to many in that they throw a clear light upon the main issue of the conflict and thus contribute to give it that focal interest which is the source of all definite purpose.

"Light," London :—

There is no lack of fire or force about Paul Tyner's "Christ or Kaiser?"

Miss A. S. Morriss :—

May I tell you how much I enjoyed reading your wonderful book "Christ or Kaiser"? It is a tremendous struggle between Truth and Falsehood, and Right and Wrong. I want to do something for Christ, and being a trained hospital nurse, I cannot believe that I ought to sit down quietly at such a time.

Maurice Ashley :—

Very many thanks for the pamphlet, in which I was much interested. I hope it will sell like hot cakes, and will, of course, do my best to introduce it to people.

Sir Harold Lincoln Tangye, Bart. :—

I thank you for the opportunity of reading your address, with the sentiments of which all humanity worthy of the name must cordially agree.

Sarah A. Tooley (Author of "Life of Queen Victoria," etc.) :—

I have read "Christ or Kaiser?" with deep interest, and thoroughly endorse the sentiments. Apart from patriotism it seems a duty to crush the military despotism of the Kaiser.

Chicago Unity :—

The author of "The Living Christ" has grace and finish in his literary style and great buoyancy in his thought.

Atlanta Constitution :—

Something in the earnestness of his appeal to the best and deepest in human nature, with a certain frank familiarity and directness in his lucid and limpid English, so captivates the reader that he rises from a reading of "Tyner" with a feeling that he has enjoyed communion with a friend who understands.

Printed in large clear type on good paper and bound in artistic paper covers, 32 pp., Crown 8vo, price 3d. net; post free, 4d.

VICTORY PUBLISHING COMPANY, 140, Strand, London, W.C.

THE LAW

By ELLA WHEELER WILCOX

WHEN THE GREAT UNIVERSE WAS WROUGHT
TO MIGHT AND MAJESTY FROM NAUGHT,
THE ALL CREATIVE FORCE WAS—
THOUGHT.

THAT FORCE IS THINE. THOUGH DESOLATE
THE WAY MAY SEEM, COMMAND THY FATE.
SEND FORTH THY THOUGHT—

CREATE—CREATE !